



Pax et bonum.

THE FRANCISCAN

Vol. XV No. 3

June, 1973

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Brother Christopher S.S.F.



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Quench not the Spirit



THE metaphor is a flame of fire. The flame was seen in vision by the apostles at Pentecost. In the early days of the church it burnt vigorously. It was a flame of love. It inspired men and women to break down barriers. It issued in joy of heart shared by all. They spoke with tongues, because their hearts were full, and they could not keep silent. Through their ministry people found healing and new life.

The church at this stage was a movement, not an institution. In any movement it is always difficult to maintain the freshness and the spontaneity of the pioneering days. Either the movement hardens into institutionalism, or else it fades away. Even as early as his first letter to the Thessalonians, Paul has to give the warning, 'Quench not the Spirit'. Christianity became a great institution. New movements have sprung up within it through the ages. The Franciscan movement is one of them. All alike have had the same problem to face.

The Pentecostal, or charismatic, movement in the church today is an attempt to recapture the authentic Christianity of the early days. It is no longer possible to regard it as the eccentricity of the ultra-Protestant fringe. For many Roman Catholics, yearning to break free from centuries of rigid control, it is a breath of new life. It suits the mood of young people today. It is bound to claim the sympathetic attention of all sincere Christians.

At the same time it has obvious dangers. It can lead to divisiveness. It can cause anxiety in those who cannot share in the charismatic experiences. And this can lead to self-deception. These difficulties are well known. It is less commonly realised, however, that the movement is to some extent a response to the despair of our age. If the Spirit is active now, just as in the New Testament, then we can reassure ourselves that God exists. Such an argument is only a palliative, not a cure. Faith has to be discovered at Gethsemane rather than at Pentecost. The essential thing is not whether we approve or disapprove of charismatic happenings, but whether we have the will to keep alive in ourselves the living flame of love.

The Minister General's Letter

March, 1973.

My dear friends,

I am writing this to you from Honiara where I am coming to the end of my time in the Pacific Province, and next week start a tour of S.E. Asia which includes a visit to our Tertiaries and Companions in Hong Kong, a stay with the Atonement Friars in Japan, the preaching of Holy Week at Singapore Cathedral, a short visit to Sarawak where I hope to see our Tertiary, Father Eric Scott, and a time with the Brotherhood of the Epiphany in Bangla Desh and Calcutta.

As one visits all these countries one cannot but think deeply about the church's mission in the world. In the Solomon Islands the vast majority of the people are committed Christians with a real and living faith. I disagree with the author of a new book on the Solomon Islands Christianity who describes the faith of the Islanders as superficial. I find their faith most moving and challenging. But in the countries of S.E. Asia the Christian Church is a tiny minority submerged in a materialist majority as in Hong Kong or Singapore, or facing subtle persecution in Moslem countries such as Malaysia. And in spite of being a struggling minority still in most cases the churches remain divided, paddling their own lonely courses, though thankfully five churches including the Anglicans have combined to form the Church of North India.

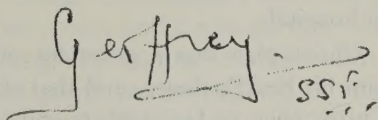
What is the church's mission in the world today? If we study the words of Jesus which refer to his mission we see that again and again he describes the human situation in terms of sickness, and the divine mission as salvation or wholeness. I was very impressed by an article on 'The Theology of Mission' by Douglas Webster in which he criticizes the World Council of Churches at Uppsala in 1968 for misleading the Church in its statement on mission. The Council saw the human tragedy as hunger rather than sin, the worst privation was racial inequality rather than ignorance of God. To quote Douglas Webster: 'The heresy of Uppsala was not its concern with poverty and race, for every Christian ought to be concerned with these things. Its heresy was the diversion of missionary attention almost exclusively into these channels instead of addressing it to the whole world, whether rich or poor, white or coloured, who know nothing of the God and Father of our Lord Jesus Christ!'

He then goes on to say that whereas large sections of the Church pay little attention to man's sin and moral and spiritual sickness, from outside the church in the writings of such men as David Anderson, Jean-Paul Sartre and Kafka there is a 'penetrating diagnosis and affirmation' of man's sickness. Not that he is saying man is totally evil or depraved, but that the demonic element in the world is being forgotten. Modern literature is taking evil more seriously than modern theology—the prophets are as ever outside the organised Church. It seems to me Douglas Webster gives us here a very necessary corrective. It is so easy to be so involved with causes that are no doubt right and Christian, but we lose the central core of the Gospel itself.

How do we in our Society of S. Francis see our mission in the world today? We shall proclaim the Fatherhood of God in asserting that there are no barriers of race but all are God's family. We shall want to combat poverty and injustice and discrimination wherever we meet them. We shall want to be alongside the under-privileged. But it is important for us to realise in the words of S. John: 'the whole godless world lies in the power of the evil one'. It is not simply that some sections of humanity are sick—the western world, or the oppressed classes, or the white minority in S. Africa. All are sick of whatever race or colour or class. All are in need of the saving word, healing, the pardon and release that come through the death and rising of Christ. Demonstrations and social justice are not enough. The good news of the Gospel is that Jesus has come to this world in its sickness and brought wholeness and salvation. Let us proclaim this joyfully and confidently throughout the world. We need not apologize for the Gospel or find substitutes for it. It is the most merciful and joyous news we can bring to people today and I believe they are longing for the Church to proclaim it with conviction.

May Saint Francis inspire in us that sublime faith in the Gospel.

Your sincere friend in Christ,



Minister General.

Brother Christopher

BROTHER CHRISTOPHER came to the Pacific Province early in 1970. He had recently given up responsibility for the Home at Hilfield. He welcomed the break, but sorely missed the work he had been doing for thirty years. He came to Jegarata for the First Order Chapter. It was suggested that he should join the team in Auckland. So—how fortunate it was !—he came to New Zealand. In no sense did this mean retirement. We needed Christopher. His arrival in New Zealand was delayed by illness, but he soon regained his health. The presence of an older brother gave stability to the newly-established house, and he was thrilled to be sharing in the new venture. He made it possible for us to develop a caring ministry at Greys Avenue for a good number of young men in need of accommodation and help. As Warden of our Companions in New Zealand he quickly got to know friends all over the country.

The question of ordination came up almost by chance in conversation, but when it became clear that Christopher had longed all his life to be a priest, though in the face of circumstances he had never pushed himself forward, the Provincial Chapter had no hesitation in recommending him to the Bishop of Auckland. He was made deacon at the age of sixty-five on the Feast of Corpus Christi, 1971, and ordained priest a few months later on S. Andrew's Day. While his deep devotion was rooted in Scripture and in the Book of Common Prayer, he quickly acquired a love for the revised liturgy introduced the year he arrived in New Zealand. Not long before his death I heard of the enthusiasm and care with which he was using the new baptism and marriage services in his ministry. While the brothers were responsible for the hospital chaplaincy Christopher wrote and said how rewarding he was finding this work and how much there was to learn. It was in this spirit of humble thankfulness that he came with the brothers to Glen Innes, ready for another new venture. But there were signs of tiredness. He may well have kept from us more than we guessed. He became ill in March and was found to have an inoperable cancer. He died peacefully on 13 April, after several weeks in hospital.

Christopher was a priest for only sixteen months. The Lord gave him his heart's desire, and that short ministry which gave such joy to Christopher, to his brothers and to so many people, was the climax of a life dedicated to our Lord. He had been a friar for thirty-four years.

In a letter I have just received, Brother Alfred said of Christopher :
' If I were to write about him I would use the title " Ministry Fulfilled " '.

REGINALD S.S.F.

*Part of a sermon preached at the funeral of Brother
Christopher S.S.F., at S. Mary's Church, Glen Innes,
New Zealand.*

WHEN Jesus sent out the twelve on mission he adjured them :
Be wise as serpents but gentle as doves. I first met Brother Christopher
over twenty-two years ago when I joined the community at Cerne
Abbas in England. He was secretary and bursar at the Friary. It was
his wisdom and gentleness that impressed me then ; and it is for these
same qualities that he will be remembered by the people of Glen Innes.

The office of secretary and bursar, in the early years of the community
at Cerne Abbas, must have been a demanding one. The brothers who
founded our Society were often men of idealistic rather than practical
optimism—men who accepted our Lord's aphorism about taking no
thought for the morrow fairly literally. Christopher was a man who
liked efficiency and order. The line between holy detachment from
worldly cares and a less-than-holy carelessness with the things entrusted
to us is a very fine one. Christopher had a clearer idea than many of
his brothers where that line lay. As a young and inexperienced novice
I was firmly straightened out by Christopher for bringing two ' metho '
drinkers I had picked up on the roadside to a house already over-
burdened with misfits and drop-outs. And, twenty years after the
event, Christopher would still remind me of the day that I left the petty
cash on the bank counter. There was no place for inefficiency or
imprudence in Christopher's Christianity, yet his patience with people
in real need was limitless. In these latter years, in a strange country,
under the leadership of the brother who was still capable of leaving
the petty cash on the bank counter, and of overstretching our human
resources at times, his loyalty was absolutely unswerving, his wise and
gentle support unfailing.

The sentimentalists say that all good things must come to an end.
On the surface of things it seems as though Christopher's life among
us has come to an end ; as though there were nothing to do now but
to thank God for the delight and strength of sharing that life. But,
of course, Christopher's life has not come to an end. It is not
Christopher's living that has ended, it is only his dying.

WILLIAM S.S.F.

Quarterly Chronicle

Brother Michael writes :

ENGLISH PROVINCE This issue of THE FRANCISCAN coincides with a time of great activity in our Friary at Hilfield. The summer is always busy with our annual community retreats, the Garden Party and crowds of visitors. It is the ideal place for a visit from the Mothers' Union or a party of boys from Borstal, and we are very glad of the thousands of people who come here each year. However, this year there is an additional pleasure of acting as host for the First Order Chapter, and the first world-wide Conference of the Third Order which has brought brothers and sisters from the other two Provinces. It is very good for the brethren in England to recognise the international character of the Society, and we are delighted that they should share our life here as well as visiting the other houses of the province.

We also have our annual Council and Chapter meeting at which all the affairs of the English Province are discussed by representatives of the three Orders. On this occasion it is of particular significance because, apart from the basic statement of our purpose as Franciscans, we are also considering the Statutes which govern this Province. There is even a question of whether we can any longer talk of the English Province now that we have Brothers in Wales, and hope soon to have others in Ireland, Scotland and Sweden. There is, of course, also the special and happy responsibility of caring for our brothers in Africa. All this presents particular questions for us to discuss.

So far as our African brethren are concerned, we have already agreed that these should become the particular spiritual concern of the Minister General as, with his greater mobility, he can keep a closer watch on their affairs and be of more immediate assistance. The Friary in Tanzania is, we are thankful to say, flourishing and there is every sign of its continued growth. Brother Desmond is doing a magnificent job as Guardian which is made additionally taxing as he is the only priest there. We hope in the near future to send him another priest brother to share in that part of the ministry. Of course, we look forward to the day when the brothers in Zambia and Tanzania may regard themselves as an independant province, even though our special ties of love and affection will always link us very closely with them. Indeed, so long as they remain part of this family we shall continue to make

ourselves responsible both for the men and the money which is needed if they are to have the security which makes for growth. Many of our readers have commented with delight on the pictures in the last FRANCISCAN of our first African Franciscan novices. I am glad to say that there are yet more who are asking if they may test their vocation with us at Mtoni Shamba, Dar-es-Salaam. In fact, there is an urgent need to build a permanent chapel (at present they worship in a room which has to do for a common room, library, and every other sort of need) and also more accommodation. This will, of course, be in the same simple style as the rest of the Friary. I would like to feel that this is a project which is supported by all our Franciscan brothers, sisters and supporters and, though we do not in the ordinary sense of the word issue appeals, we would naturally be glad that everyone who cares for this growth in our Franciscan witness might be allowed to share in it. I look forward to visiting the brothers in Zambia and Tanzania during the summer when Brother Geoffrey and I will be discussing on the spot the development of our life in Africa.

Though the Friary at Hilfield is the obvious place to hold all these meetings, it is, nevertheless, a severe strain on the resources of the Friary. We still call it the Mother House because it is the place where the Franciscan life emerged for us in England but, with the rapid growth of the community, it is no longer practicable for us to think of it as the one centre from which every aspect of our life can flow. Another matter, therefore, which has our immediate concern is a restructuring of the Province so that we can accommodate and train our novices in such a way that we may retain something of the close personal ties which are characteristic of our life without the necessity of treating Hilfield as the one centre. In fact, of course, this is to some extent already happening. The Friary at Alnmouth and the house at Plaistow are already playing a prominent part in the continuing stable life of the community where the new members of the Society are concerned. Plans for the future will be discussed during our Provincial Council and Chapter, and we shall try at that time to remember that in all our concerns we have the whole Order with all its brothers and sisters very much at heart.

I often count myself fortunate that in the work of this Province I am not obliged to cope with the taxing difficulties of vast spaces which characterise the life of the Ministers in America or the Pacific ! Nevertheless, the growth of this Province, which is committed to a life lived

very largely in small groups, does demand a great deal of travelling either in order that I may see the brothers or that they may be able to come and see me. In order to make this easier, I shall by the end of the summer be living in London in a small house with two or three other brothers, and we hope that this will make communication somewhat easier.

We have for the past two years had two brothers living in the parish of S. John the Divine, Kennington, and assisting Father David Martin. He has been extraordinarily kind and most generous towards us and they on their part have tried to be of help in the parish, which is undergoing many changes. Now that this is no longer necessary, I should like to say how grateful we have been for all the opportunities that were given us there.

Brother Kevin, who is a very committed Irishman, has now finished his training in Dublin for the priesthood, and will be ordained by the Bishop of Connor to serve in the parish of S. Luke in Belfast. We hope in the near future to send two brothers to share in the ministry there.

I was delighted to be present in the Senate House at Cambridge when Brother Barnabas received his degree as a Doctor of Divinity. He and I first met when he was an undergraduate, and lived for many years together in the Cambridge house. His doctorate is a distinction in which we can all feel we share, not least because, in spite of his very exacting academic work which extends far beyond the University in Cambridge, he has never failed in his readiness to play a very active part in the life of the Society, and bring his own particularly incisive mind to bear on the affairs of the Chapter.

One fruitful result of our relationship with the brothers in America has been the exchange of brothers and sisters, and this year will be marked by a new adventure of faith when Sister Cecilia leads a group of our sisters to establish a house in the States. It has long been the hope of both our communities of sisters that they might be identified with the brothers in the other Provinces, and this is a real beginning. At the same time Brother Benjamin will be leaving on an exchange visit with the brothers at Little Portion, and we look forward to one of them coming to us next year.

Finally, and in some ways most importantly, we have this year to accept with great reluctance that the Bishop of Exeter will no longer

be our Bishop Protector. He has resigned from his See at Exeter, and is retiring to Cumberland. After twenty-five years as our Bishop, half the lifetime of the community in England, it is difficult to think of having anyone but him as a constant source of encouragement, wisdom and advice. His lanky figure towering over brothers at their Profession will be missed enormously on those great occasions, but his real worth to us all has been little known by the majority of the brothers. With all his astonishing ability and intellectual strength he always understood the apparently mundane and disturbing events which mark the life of a community such as ours. He knows our Rule and Constitution a good deal better than some of the brothers but, more importantly, the clarity of his mind and his awareness of our needs enabled him to interpret them even in the most ordinary of crises. I know I am speaking for all the previous Ministers when I say that without the assurance of his unruffled calm and clear advice the job would have sometimes seemed impossible. He has seen us over so many hurdles that I hope, on behalf of us all, he will have a happy retirement. Though his presence as celebrant at our Jubilee celebrations seemed to bring his life with us to a climax, I am sure there is no sense in which his retirement will be a conclusion.

Clothings and a Profession

On 25 March, David Gill and Kevin Mitchell were clothed as novices at Hilfield Friary, taking the names David Christopher and Rufus. Brother David Christopher is a doctor and has been working in Tanzania where he has been instrumental in forming and helping the group of novices now in training at Mtoni Shamba Friary. Brother Rufus previously worked for the Simon Community.

On 7 June we look forward to the life profession of Sister Jean at Compton Durville. She is preparing to go to the new house of the Community of S. Francis in the United States. On 29 June we have the clothing of the six postulants who are at Hilfield Friary, and in October the clothing of the three postulants at Alnmouth Friary. We ask your prayers for them and for those responsible for their training.

Flying Visit

Mother Elizabeth and Sister Cecilia will be visiting the United States in early July to look for a suitable house in which a group of sisters from Compton Durville may live. Sister Cecilia will be in charge of the new house and Sister Jean, Sister Joyce and Sister Ruth will go to the United States later in the year.

Movements

If you keep an eye on the list of brothers and sisters which is circulated with this magazine you will notice several movements of brothers and sisters. Brother

Norman Paul has moved from Alnmouth to Liverpool, where he will be until he moves to Belfast in the late summer. Brother Benjamin is going to the American Province in the summer and his place at Cambridge will be taken by Brother Keith from Ashton. The Ashton house will also be losing Brother Rodney, visiting us from Australia, in the summer after his time there. Their places will be taken by Brother Noel who is returning from Zambia in August and Brother James William, who has just completed his time on the urban ministry study course at Plaistow. Also moving from Plaistow are Brother Benedict, who has returned to Hilfield Friary, Brother Peter Joseph who has gone to the Welsh house, and Brother Alexander who has gone to Liverpool. Taking their places will be Brother Andrew Philip from Hilfield Friary, Brother Thaddaeus from Alnmouth Friary, and Brother Simon from the Welsh house. At the beginning of April five novices from Alnmouth Friary moved to Hilfield Friary for the next stage in their training : Brother William Henry, Brother Liam, Brother Leo Paul, Brother George Wilfred, and Brother Graham Mark.

Sister Veronica has returned to Compton Durville from Fiwila, where she has done a marvellous work over the last few years. Sister Gwenfryd Mary has gone to the Welsh house from Birmingham, where she has been helping out at Wellclose House. In September Sister Judith Frances is to start a teacher training course at Salisbury.

Anniversary Gift

To mark the fiftieth anniversary of her profession, Mother Agnes Mary of the Community of S. Francis, was presented with a cheque by many of her friends. This money has been used to commission a figure of Christ in Glory for the Chapel of S. Francis at Compton Durville. The figure hangs behind the altar, and the crucifix which was there has been placed at the west end of the chapel. The figure is carved from macrocarpa wood, a kind of cypress, and is the work of Mr. Wharton Lang of S. Ives, whose family have been wood-carvers for generations and come from Oberammergau.

Ty'r Brodyr

The new house in Wales is to be called Ty'r Brodyr. In English this means The House of the Brothers. Ever since their arrival in north Wales the members of the community have been referred to as ' the brothers ', so it seems natural and right to give the house this name. The house will use both the Welsh and English languages, and those brothers who do not know Welsh are busy learning the language.

The brothers and Sister Gwenfryd Mary are hoping to move into the house in early May. At present central heating is being installed and various other building works done. The house will be officially opened and dedicated on Saturday, 17 November. The Archbishop of Wales and the Bishop of S. Asaph will be present, with other representatives of the Church of Wales.

The full address of the house can be found inside the front cover of this magazine.

Hilfield Sheep

One of the most notable events in the life of the Hilfield Friary has been the birth of lambs to the flock of sheep mentioned in the last issue of THE FRANCISCAN. There

are also quite a large number of orphan lambs given by or bought from local farmers, and the brothers are discovering new skills with the milk bottle. Some of the ewes and their lambs have already been sold at the Sturminster Newton Market and fetched good prices.

Hilfield Visitors

There has been a steady stream of visitors to Hilfield Friary in the last few months, particularly from the locality. Among them have been the new Bishop of Basingstoke, Father Colin James, an old friend of the community ; the Bishop of Sherborne ; the Editor of the Western Gazette ; the Assistant Chief Constable of Dorset ; and the Senior Probation Officer for the county. There has also been a large number of visitors staying in the guest house. It was especially good to welcome Brother William to the Friary earlier in the year during his short leave in England. Whilst at the Friary he gave a talk about the Society's work in New Zealand, preached at the Sunday liturgy, and led a sing-song with his guitar.

Father Peter, Prior of the Community of the Glorious Ascension, led the Holy Week devotions and gave the brothers much to think about in his addresses. Among other visitors who have addressed the brothers have been Canon Gonville Ffrench Beytagh, who gave a fascinating and lively talk about South Africa ; the local Member of Parliament, Mr. Simon Wingfield Digby, who spoke about the implications of Britain's entry into the European Economic Community ; and the Dean of Liverpool, Edward Patey, who gave a very provocative talk on the future of the church.

Student Groups

In the last few months there have been a large number of student visits to Hilfield Friary. Groups from the Derby College of Art and Technology, the teacher training colleges at Bath and Salisbury, Keble and New Colleges, Oxford, have been welcomed. In addition there have been a large number of school visits, mostly from Dorset. One of the most notable was a large group from Ringwood Comprehensive School where one of our Tertiary postulants, Christopher Rowley, is a teacher.

Redecoration

At the beginning of February the brothers at Hilfield Friary were able to start using the chapel again after the fire in December. The chapel has been completely redecorated and the opportunity has been taken of introducing more colour to the building. This seems to have been generally approved of and appreciated. In recent months a good deal of redecoration has been going on in the Friary. S. Clare's House, Juniper House, Leo House and Douglas House, the guest house, have all been completely repainted. Brother Roger has spent the winter months building new shelves for the library, which is now completed.

New Chapel Bell

The officers and men of H.M.S. Excellent have presented a ship's bell to Hilfield Friary. This now summons the brothers and visitors to chapel as it rings out loud and clear over the local countryside. The brothers are most grateful to them for their gift.

Scottish Safari

Last year, by way of making better use of the time spent in Scotland by the team of brothers and sisters, it was suggested to the clergy and other contacts on the east coast that they confine their engagements to November. At the same time we asked our contacts in the west to limit their use of us, as much as possible, to Lent of this year. This second period was Safari Number Two, and Brother Damian, Brother Malcolm, Sister Alison and Brother Michael Kentigern went on it.

These lengthy stays in Scotland have meant considerable growth in the use made of the team and in new support. It has been very encouraging to find members of other denominations, not least the Church of Scotland, willing to use the brothers and sisters. This Safari took Brother Damian and Brother Malcolm as far north as Ballachulish in Argyllshire and Sister Alison as far south as Kirkcudbright, about level with Sunderland and Carlisle. The team hopes that apart from making better use of their time, and gaining new support, they have been able to preach the gospel in some lasting way.

Plaistow Alterations

Extensive alterations have been made to the basement and ground floors of the Plaistow house. These have been done in order to improve the facilities of the house and to make the ministry of the brothers there more effective. The main improvement, from the domestic side, is that the kitchen and refectory will be on the same level ; other improvements include making the present refectory into the library, and bedrooms on the ground floor into the common room. The present common room will become two bedrooms. Anyone who knows the Plaistow house will appreciate the problem of rationalising a building which has seventeen rooms on six different levels, but Brother Thomas has evolved a plan which will overcome most of the present difficulties. An extension has also been added to the chalet in the garden. This includes two bedrooms and a utilities room.

Compton Durville Open Day

This will be held this year on Saturday, 23 June. At mid-day there will be a celebration of the Eucharist, and at 2.15 p.m. the guest speaker, Doctor Cicely Saunders O.B.E., will give a talk.

Saint Francis School

Brother Anselm writes :

The old hands at the school are very encouraged by the knowledge that in future we are to have the help of a novice for a term at a time, in fact Brother Victor's time here last autumn showed us how very good a thing this could be, not forgetting Brother Thomas' visit a year ago, and, at the time of writing, the presence of Brother Graham Mark.

We welcome to the staff Jack Barnett as deputy headmaster, and to the family here his family : Cath, Sam and Tom. They live in what many remember as the farmer's house on the edge of what was the vegetable garden, but is now just another field. To Sam's delight it is full of cows.

The staff are at present on the lookout for a games' teacher and an art teacher, as Tim and Joan Biles, after six years' work here, have decided that the time has come

for them to seek wider experience. Perhaps you, the reader, are a teacher of games or of art and can regard this news as a call at least to investigate us—or perhaps you have a friend who could be interested.

Meanwhile, God has given us forty-seven boys to look after—and come what may their care makes its unflagging demands on the workers here. Pray that we may find our strength in his strength which unites us—and not in deceptive and divisive selfishness.

Fiwila, Zambia

Brother Stephen Lambert writes :

We expect to have the Bishop with us for Holy Week and Easter, and he will be giving a series of addresses to the brothers and sisters after Compline, and taking part in the Services and ceremonies. On Easter Day, after presiding at the Midnight Mass, he will come with me to the Farm Block for Easter Communion at two farms, before returning to Ndola on Easter Monday.

I shall be leaving on 1 May for leave in the United Kingdom and hope to see some of you there. I shall be stopping off for one night at Dar-es-Salaam, where I hope to stay with the brothers and for three days in Holland with Father Smit, the old Catholic Priest at Schiedam. The Old Catholics in Holland have supported us financially for the last two years, after meeting Brother Desmond, and have recently carried out a large ecumenical effort involving several denominations and eleven different parishes to raise funds for Churches in the 'Third World'.

Brother Francis is now at Kasama, where he writes to say that he has been very kindly received by the White Fathers, and is the guest of the Archbishop, who is a Zambian. He looks after a small Anglican congregation, and is conducting a Bible study group and confirmation classes. He is very impressed by the work of the White Fathers, and the Cathedral is very alive with fifteen hundred communicants on Sundays and thirty at daily Masses.

After installing a new 20 KVA generator, and wiring the Hospital and staff houses, including the Mission House and church, Brother Noel has now gone to Chingola, to help in the parish of S. Barnabas, where the priest-in-charge, Father Kenyon, who was our predecessor at Fiwila from 1958 to 1965, is sick. The Bishop has asked him to make some investigations with a view to a possible venture on the Copper Belt when we leave Fiwila in 1977.

We are looking forward to a short visit from Brother John Charles from 2—7 April, when he hopes to meet tertiaries in Luanshya, Lusaka and here, before going on to Dar-es-Salaam. We have now finished the extension of the Childrens' Ward, and are waiting for authorization of plans for the new Isolation Ward we hope to build in 1973—4. The Hospital is still very busy, and we are finding it impossible to finance it on the grant for thirty-two beds, as there is usually double that number, and the Ministry is still unable to increase the grant to forty beds, as was promised when the Children's Ward was built in 1971.

Mission Medicaire now no longer visit us as their doctor/pilot has left, and will not be replaced, so we rely on the Zambia Flying Doctor Service, who visit us for a clinic every Wednesday and come out for emergencies when requested by Radio. Medicaire still maintain radio contact with us, and help in many ways, but are

concentrating on building air-strips, and equipping other Missions with volunteer doctors and pilots at weekends. Medicaire and ZFDS now work closely together, and hope later to make Fiwila a sub-base for the local strips in the bush and on the farm block, with a doctor dropped off from Monday to Friday with equipment for basic surgery. Sister Veronica will be very much missed by the many people around whom she cared for so lovingly for over five years, and whose hearts she has won. Sister Joan Gorringer will now be in charge, with the help of Sister Julian and Sister Clare from Compton, and the African staff. Father Bill Robinson from America is now with us, helping with the Religious Knowledge teaching in the school, the office work and the farm block. William Nabarro is returning to the United Kingdom in May to prepare for University entrance in October; he has been a great help in sorting out the accounts, with the driving and other jobs, including some English teaching at the school. The Choir, which now goes very strong under the leadership of James Ngosa, will be taking part in the Livingstone centenary celebrations at the Memorial where he died. Brother Aidan will drive them there in the truck, over two hundred miles north of here, on 30 April, where they will join about two thousand people from all over Zambia who will be taking part in the ceremonies.

The Friary, Tanzania

The brothers write :

On 8 December, 1972, our first five novices were clothed in the presence of the Archbishop, who also preached and celebrated the Eucharist for us, and many of our friends and supporters from Dar-es-Salaam. The setting of the service is now a 'landmark' for us as it had to be held in our open garage, this being better able to accommodate all those who came to be with us than any other building. We were very fortunate that in spite of the heavy rain during the Eucharist, we did not have to flee from the proceedings in search of other shelter, because there simply was no other place to go!

The Friary is fast becoming a transit house for our brothers and sisters as they go about the Society's work. In December we had Brother Noel for a day on his way to Fiwila, Zambia, and also Brother Sebastian stayed with us over Christmas. We have also had Sisters Angela Mary, Bridget and Veronica on their way to England. Sister Julian was not so fortunate as her plane schedule was changed at the last minute giving her only one hour at Dar-es-Salaam's Airport, nevertheless this was long enough to hear first hand news of the brothers in England. Also from Zambia we had staying with us Reg Dussan and Graham Jones for a few days. Both these men have lived and worked in Zambia for many years. Reg has been Diocesan Treasurer since the episcopate of the late Archbishop Oliver Green-Wilkinson, while Graham was, until its closure, Bursar of Saint John's Seminary in Lusaka. Both will be returning to England for good and we wish them every success and health as they settle into new work.

During the octave of Christian Unity Week, the brothers welcomed over one hundred pilgrims to the Friary to a united service and meditation on the lawn. They had all walked a distance of eight or more miles from the city of Dar, returning home by transport provided by the organisers and ourselves. Among them were choirs from the local parish churches, Roman Catholic religious, both sisters and

brothers, Lutherans and a few of our Moslem neighbours. The whole exercise was truly worthwhile and we hope that this will be repeated not only during Unity Week, but at other times too.

Two of our novices have been on a literature course in Dar and consequently have returned with much enthusiasm for selling Christian books and literature in the village of Mtoni, three miles away from us. Their first safari was not so successful from the selling point of view, but instead they were engaged by local Moslems in doctrinal discussions which can be useful if they keep their 'cool', but as these things go, there is no way of telling! However, since then, they have been making a few sales.

Brother Basil has been on safari with Brother Barnaba Mboka to the Diocese of Zanzibar and Tanga and met several people in the parishes who came to hear of the Society in Tanzania. Desmond has also been on safari to the Diocese of the South-West (Njombe) for a youth conference and to Magila, the home of the Community of the Sacred Passion, to conduct a retreat for missionaries.

Our postulants are presently at the Bible School in Morogoro until May, please pray that they will persevere as they are to be admitted as novices on their return.

The Friary as an 'Ujamaa Cultivation' is now beginning to take shape. At present we are engaged in planting citrus trees and banana suckers, provided by the Agriculture Department and transported to us by our Roman Capuchin Brothers. The proverb, 'Don't count your chickens before they hatch!', is still a good reminder for our abundant supply of optimism. A few days ago the brothers were forced to abandon the midday office and rush to the newly planted orchard to put out a bush fire which threatened the orange trees. A few were singed but no serious damage was done. What did emerge from the exercise, however, is the fire-fighting abilities of Brother Barnabas Joseph who so efficiently directed the whole operation and soon brought it under control. Perhaps these little incidents help to teach us always to be on our guard.

Plans for the chapel are now completed and construction should begin soon. Providing that the rains are not too severe and prolonged we hope work will be completed before the end of the year. With the visit of Brother John Charles, we hope that he will help us to stimulate interest and some form of local association with the Society of Saint Francis. As with the establishing of the First Order in this country, where all literature, teaching and worship must be in Swahili, we recognize that the same will have to be done if we introduce Tertiaries and Companions. The Anglican Church in Tanzania is ninety per cent African, which means that our ministrations must be planned on a local level. S. Francis will have to be interpreted into Swahili if he is to have his rightful appeal among our African Christians.

It is for this reason that the Friary will become increasingly important as a place where friends and visitors may come and see the community at work. With the completion of the chapel the brothers' life of worship and prayer will have its rightful place in the diocese and in the mission of the Church. We hope that the novitiate will be the answer to the prayers and hopes of all our friends and Franciscans everywhere, so that, with the blessing of God, and if it be His will, those whom He has sent to us will in the future be our first African brothers and that they will be able to give Francis to the local Christians in the way they can understand and

in the language they can comprehend. In all this we ask your continued prayers that we may be strengthened, directed and encouraged to do the right things in carrying out the will of God in this mission of the Society of S. Francis.

Please Note

Brother Michael will be visiting the Brothers in Africa from 12 July to 20 August, and no mail will be forwarded. For some of that time Brother Godfrey will be visiting the Roman Catholic Franciscan Ecumenical Group which has been established by Brother Thaddeus, O.F.M. in France. It will be of the greatest help if, during that time, correspondence could be kept to a minimum. Brother Anselm, the Assistant Minister, and Brother Jonathan, Guardian at Hilfield, will be available for immediate enquiries, and such correspondence should be addressed to them personally.

Brother Reginald writes :

PACIFIC PROVINCE The Diocese of Melanesia needs our prayers as it moves towards becoming a self-governing and self-supporting province. Please pray too that S.S.F. will grow in the Solomons and serve the people of these developing islands.

Brother Philip went to Honiara in January and now he and Brother Daniel are living at Tabalia. Philip is Chaplain to the Melanesian Brotherhood and Daniel is studying for the priesthood at the Patteson Theological Centre nearby. Brother Kabay has now gone to Koke and Brother Martyn Francis, who made his profession at Brookfield on 3 February, has joined the team at Honiara.

One can't get the best of both worlds all the time, and there have been several events which I am sorry to have missed. There were the retreats for the brothers, one in December at Jegarata conducted by Father Theodore Woods, and another at Brookfield conducted by Sister Audrey, Australian Provincial of the Sisters of the Church. We are greatly indebted to Father Theodore and Sister Audrey for the help and encouragement they gave us. In February there was the graduation ceremony at Port Moresby when Brother Andrew received his M.B., B.S. Degrees. Brother Alfred writes to say what a happy and splendid occasion it was, and I was delighted to know that Andrew's mother was able to travel from Canberra and be present at his graduation.

Then there was the Religious Life Conference in Melbourne. This was attended by Brothers Bernard, Norman, Wayne, Ross and also Paulus Moi, who was making his first journey to Australia. Paulus completed the Th.A. examination at the end of last year and will be staying at Brookfield for a month to share the life of the Friary and

gain some wider pastoral experience before returning to Papua New Guinea for his ordination as deacon later this year.

Brother Bartholomew has now gone to join Brother Norman at Morris House and Brother Graeme Francis, who is beginning his theological studies at the University of Queensland, is living there too. Brother Timothy recently visited some of the Anglican Centres in New Britain and has gone on to the Highlands for his leave, which he is spending at a language school learning Pidgin.

At the time of the Fortieth Eucharistic Congress in Melbourne in February the Roman Catholic Franciscans held a Congress for the Third Order of the Australian Province. It was a great privilege for some of our Tertiaries to be able to share in this. I was very happy to attend it myself and to meet old friends and make new ones among the Friars Minor and the Capuchins. There are many and encouraging ecumenical opportunities in this part of the world, and the occasions when Franciscan Tertiaries, Roman Catholic and Anglican, welcome each other at their meetings and share their problems and encourage each other, are of great value. At the Melbourne Congress one of the chief speakers was our own Protector, Archbishop Frank Woods. He spoke of the influence which Father Algy had had on him in his undergraduate days, and of the message and challenge of S. Francis for today. He spoke of Francis' reverence for persons and for the creation and of the relevance of his attitudes in a world polluted, fragmented and disordered. But, he said, in a world which lives so much on a dreary, horizontal plane, Franciscans must 'put prayer right at the top'.

In the month of February—March,
AMERICAN PROVINCE members of the First and Third Orders made exploratory visits to the West Indies.

Brother Philip Leonard and Mrs. Judith Robinson flew down to Trinidad and Jamaica and then on to Nassau, where they rendezvoused with Brother Robert. Little by little the facts of these explorations are being sent to our Provincial Minister, Brother Luke. In the meeting of the Chapter, a discussion of these findings will have to be made.

Brother Philip Leonard informed us of the warm reception received by them from the various bishops and clergy, and of the immense amount of work that could be done by the First and Third Orders in this area of the world.

Also during February and March, Brother Jeremy and a group of novices and postulants went to spend two months at a Long Island Youth Camp. As the buildings were not being used during the winter, it offered these brothers a time of withdrawal from external activities—a sort of ‘mini-Glasshampton’ experience. The brothers had longer periods of prayer, study, and manual work. The experiment was so successful that we hope to be able to repeat it again another year.

On 11 April, three novices were clothed. They are to be known as Brothers John George, Michael Bruce, and Nathan. Please keep them in your prayers.

As of 1 April, the Brothers have taken charge of El Rancho del Obispo. This Spanish name means ‘The Bishop’s Ranch’. It is the retreat and conference center of the Bishop of California. The ranch is situated at Healdsburg, California in the midst of the grape country. It will offer our West Coast brothers a place of quiet and withdrawal along with activities involving weekend groups.

At the time of writing, many of our brothers are travelling to San Francisco for our provincial chapter which meets 27 April through 2 May. News of the chapter discussions will be given in the next issue of the Franciscan.

Hilfield Friary

SUMMER FESTIVAL

SATURDAY, 30 JUNE

3.30 p.m. — 9 p.m.

Mr. Frank Judd, M.P.
will speak

Tea provided, Stalls, Folk Groups, Soup and Coffee

Gifts and Graces



GIFTS or graces ? Which of these are more characteristic of the Spirit of God ? Ethical qualities, such as love, joy, peace, etc., or charismatic manifestations such as prophecy and speaking in tongues—which of these are the truer expression of God's Spirit ? In religious history there has always been a tension between the two alternatives. There has always been a tendency to oppose them as opposites—always a tendency to affirm the one and deny the other. Some have found all forms of 'enthusiasm' abhorrent—'a horrid thing'. Others, reacting in the opposite direction, have emphasized that the Spirit is known preeminently as *power*.

I wish to point out simply that this tension in Christian understanding of Spirit has been present more or less from the first, and that the N.T. answers the question posed at the beginning by replying, 'Both : the Spirit is to be recognized not in the one extreme or the other, but in a range of spiritual manifestations which embraces both graces and gifts'. Let me elaborate this point by looking briefly at three areas within the Bible : first, the O.T. idea of Spirit ; second, Jesus' own experience of Spirit ; and third, Paul's treatment of the issue, particularly in I Corinthians.

1. *The O.T. idea of Spirit.* When we turn back to the earliest traditions within the O.T. we recognize that *ruach* was one of the chief words used in speaking of the mysterious, awful, frightening elements of human experience. So *ruach* is used of the *wind* (e.g. Gen. 8.1 ; Ex. 10.13,19 ; 14.21) ; and usually the notion of strength or violence is present (e.g. Ps. 55.9 ; Isa. 7.2). The wind is the invisible, mysterious, powerful *ruach*. It is also used of *breath*—not unnaturally, since breath can be thought of as air or wind on a small scale. This same mysterious force is present in man (and beast) as the very expression of life—the *ruach* of God (e.g. Gen. 6.3 ; Job. 27.3). By a natural extension of usage *ruach* can also refer to a particular *impulse* or *disposition*—perhaps originally because they were associated with quicker breathing : when one is angry, or impatient or jealous, one's breathing, one's *ruach* becomes more agitated (e.g. Gen. 41.8 ; Judg. 8.3 ; Job 21.4). Here *ruach* is seen as the same mysterious energy activated in a particular direction.

Most striking of all for our purposes are those cases where *ruach* is used of the divine power which seems to seize and inspire a man to great feats or prophetic insight. There were times when men seemed to be carried out of themselves—when a supernatural force seemed to take possession. Notice the verbs used in the various examples from Israel's early history (Judg. 3.10 ; 6.34 ; 11.29 ; 13.25 ; 14.6,19 ; 15.14ff ; I Sam. 11.6). It was the same *ruach* which was thought to induce the ecstasy of the earliest prophets (Num. 11.24—9 ; I Sam. 10.6,10 ; 19.20,23f).

Here we see then that at the root of biblical thinking about God's Spirit it is the concept of gift, of power, which is the dominant category. Spirit was first and foremost an existential term—rooted in experience. It was not born of logical deduction, philosophical speculation or theological analysis. At its heart is experience—experience of something mysterious, awful—divine power.

However, that is only the beginning of the story. As Hebrew thought developed we recognize a tendency for *ruach* to become more *ethical* in connotation. In the pre-exilic prophets the claim to inspiration by Spirit has almost entirely disappeared. With one possible exception (Mic. 3.8), the pre-exilic prophets never speak of being possessed by the Spirit in order to justify or authenticate their inspiration. This probably reflects a reaction against the irrational and extravagant ecstasies of the earliest prophets (see especially Hos. 9.7). The balance is redressed in the post-exilic prophets (Ezek. 2.2 ; 3.24, etc., Neh. 9.30 ; Zech. 7.12), but the pre-exilic silence indicates a justified unwillingness to equate the Spirit simply with ecstasy.

More positive evidence of the tendency to see the Spirit in more ethical terms is the late use of *ruach* as endowing men with various skills (e.g. Ex. 31.3 ; 35.31), and above all the attaching of the distinctive adjective 'Holy' to the *ruach* of God (Ps. 51.10f ; Isa. 63.10f). Gifts of the Spirit are not simply the 'supernatural' and ecstatic—they can include 'natural' skills. And not just any experience of power and inspiration may be attributed to the Spirit of God ; the power of God's Spirit cannot be dissociated from 'a pure heart' and from the steadfastness of the obedient worshipper.

In short, *ruach* in the O.T. never loses its primitive sense of mysterious power ; but with the passage of time its range of meaning is extended and begins to be more closely defined in an ethical direction.

2. *Jesus' experience of Spirit.* Was Jesus' experience of Spirit one of gifts or of graces, of love or of charismatic power? The Gospel records at this point are neither very clear or very extensive, but adequate for our purposes.

It is now generally recognized that the *distinctive* note of Jesus' proclamation was the *presence* of God's 'kingdom'. It is sufficient for us to note that the presence of the 'kingdom' was demonstrated for Jesus by his exorcisms: 'If it is by the Spirit/finger of God that I cast out demons, then has come upon you the kingdom of God' (Matt. 12.28/Luke 11.20; see also Mark 3.29). It was the manifest power of God effecting a cure through his words and actions which convinced Jesus that the 'kingdom' was present—not the power of rational argument and debate, but non-rational power.

So too Jesus can be called a charismatic. He effected 'mighty works', one of the charismata listed by Paul in I Cor. 12. His words were with 'authority'—not the authority of schooling or status, but an immediate, charismatic authority: Mark 1.22—'They were astonished at the way he taught, for he taught them like a teacher who needed no authority other than his own, and not like the experts in the law' (Barclay). That is to say, the same mysterious power and authority characterized both his deeds and his words.

So too he exercised a prophetic gift. He saw himself as a prophet (Mark 6.4; Luke 13.33) and performed the symbolic actions of a charismatic prophet—the entry into Jerusalem, the purge of the temple, the last supper. To him is frequently attributed the prophetic gift of insight into other men's thought—the 'ability' to lay bare 'the secrets of the heart' (e.g. Mark 2.5; 10.21; 14.18ff)—as well as the power to foretell the future (e.g. Mark 10.39; 14.30).

Furthermore, it very much looks as though Jesus had a number of what can be properly called ecstatic experiences. Luke 10.18 presumably refers to a vision—'I saw Satan fall like lightning from heaven'; and the narrative of Jesus' temptation in the wilderness may also derive from visionary experiences of Jesus (Matt. 4.1—11/Luke 4.1—13). But there is nothing that would warrant Jesus being called an 'ecstatic' and too much against it—nothing of the techniques or behaviour of one who draws his inspiration from ecstasy. So ecstatic, No!—charismatic, Yes!

Yet it would of course be very wrong to characterize Jesus simply as a charismatic, unless we consciously use 'charismatic' in its broader

sense to include more ethical manifestations. For the fact remains that Jesus' ministry was characterized as much if not more, much more, by the expression of love. 'Friend of tax collectors and sinners' and 'love of neighbour' was the most striking and offensive feature of Jesus' ministry at the time and made an impression on history that has lasted through to the present day. Moreover, Jesus himself seems to have put a higher premium on personal relationships than on manifestations of power. When the Baptist's disciples asked him, 'Are you the Coming One?', his reply is given as, 'Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good news preached to them' (Matt. 11.4f). The climax of the list of the signs of the end-time is not resurrection of the dead, as one might expect, but proclamation of the good news to the poor. This was preeminently what the anointing of the Spirit meant for Jesus (Isa. 61.1f). The bringing of the good news to the outcast and oppressed was for Jesus his most important role—the good news of God's acceptance, of wholeness of body, of person, of community.

In short, for Jesus himself, experience of Spirit embraced both gifts and graces, both charismatic power and love. And the greatest of these was love.

3. *Spiritual gifts and ethical graces in Paul.* Paul's discussion of the relation between gifts and graces in I Corinthians is the classic treatment. It must be noted, in the first place, that Paul's whole ministry was charismatic in origin and content. His claim to be an apostle was regarded by many as at best dubious, and he had to insist very forcibly that he had been directly commissioned by the risen Jesus and was not dependent on anyone else for the authority of his message (I Cor. 9.1; Gal. 1.1,15ff). On his own confession his ministry was characterized by 'signs and wonders, by the power of the Holy Spirit' (Rom. 15.19).

Secondly, he recognizes the validity and importance of spiritual gifts. Many of his converts received his gospel with a charismatic, perhaps even ecstatic enthusiasm (I Cor. 1.5—7; Gal. 3.3—5). And he himself stresses the importance of spontaneous contribution within the worshipping assembly—the utterance of wisdom, the utterance of knowledge, prophecy, speaking in tongues. 'When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an inter-

pretation' (I Cor. 14.26). So too working of miracles and gifts of healing are for Paul important and valid manifestations of the Spirit (I Cor. 12.9f).

But thirdly, it is very easy for a community which is rich in spiritual gifts and spontaneous contributions in worship to become anarchic. Each becomes proud of his own charisma and seeks to display it to best effect. This is what happened in Corinth. The result was destructive both of community and of worship. Paul therefore stresses again and again that the most important feature of the Spirit's work is love—the building up of the community must take precedence over individual insight (I Cor. 8.1 ; 10.23f ; 12.7 ; 14.1—5, etc.).

In particular, in one of his most famous passages, Paul stresses the supremacy of love—I Cor. 13—a passage which gains its distinctive point precisely because of its place within his discussion of spiritual gifts. The passage has become so familiar to us that we too easily forget how strong Paul's sentiments are. What he is in effect saying is that even the richest experience of worship, even the deepest expression of devotion is useless without love ; deepest insights, highest scholarship, strongest faith mean nothing without love ; most sacrificial living, most sacrificial dying serves no purpose without love (I Cor. 13.1—3). Without love nothing is of any value to individual or community. Without graces gifts become mill-stones, not mile-stones along the way.

Conclusion. Some simple guide lines emerge from this too brief study.

(a) In the matter of gifts and graces it is not a case of either-or, but of both-and. Both can be manifestations of the Spirit. A fully rounded experience of the Spirit will have room for both. A fully spiritual assembly will give place to both.

(b) We should beware of compartmentalizing the work of the Spirit, as though gifts and graces were objects to be neatly pigeon-holed. 'Charisma' itself is used by Paul both for the basic flow of life between God and the believer as well as for special manifestations of that life-giving power (Rom. 5.15f ; 6.23 ; I Cor. 12.4,9). And the list of 'spiritual gifts' in Rom. 12 and I Cor. 12 embrace such humdrum talents as giving to charity, helping and administration. There is an all too obvious danger of setting natural and supernatural in antithesis—of despising the natural and straining after the supernatural. These too are not antitheses ; the supernatural must not be equated with the unnatural. The Spirit may be most active and most manifest in the most natural and least (apparently) supernatural.

(c) The test of spiritual manifestations is not its obvious unworldly expression, but love. For Jesus this meant that the person, the individual, always comes before the institution ; human need always comes before the proper observance of rule and ceremony. For Paul it meant that the individual must regard his own good as of less importance than the good of the community ; only what builds up the body of believers is to be given free rein in the assemblies and in their mutual relationships. When community is not built up then gift must always give way to grace.

(d) A final thought on the danger of drawing guide lines from the Bible without bearing in mind the very different circumstances to which Jesus and Paul were speaking. In particular we must not forget that the Corinthian church was one which had put too much weight on gifts. To apply Paul's damping-down advice to churches where the fire of spiritual enthusiasm is burning low may only succeed in putting the fire out ! In different situations different advice is necessary. Probably the advice most congregations need today is not, ' Let all be done decently and in order ' (I Cor. 14.40), but, ' Do not quench the Spirit ' (I Thess. 5.19). Gifts before graces, Never ! But gifts, Yes !

NOTTINGHAM UNIVERSITY.

JAMES D. G. DUNN.

The Pentecostal Phenomenon Today



WHEN one speaks of a phenomenon he often means that something can be observed which cannot always be satisfactorily explained. It has to be related to what is already known in some way. In the first two centuries of Christian experience there was a form of prayer which consisted in speaking in a spontaneous and seemingly random way with meaningless vocal sounds or in a language unknown to the one speaking it. Speaking in tongues did not always mean that the person was in a trance or in ecstasy. Such prayer was interpreted as the action of the Holy Spirit praying within the individual or within the Christian community at worship. It was understood that he took possession of heart, lips and tongue to form a language of praise that would express

the inexpressible fullness of his presence in the believer and in the believing community. Individuals like S. Paul prayed this way ; Christian communities like the one at Corinth experienced it. S. Paul may well have had such an experience in mind when he said : ' Likewise the Spirit helps us in our weakness (takes a share in our weakness, even goes along with our weakness) ; for we do not know how to pray as we ought, but the Spirit intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God '. (Rom. 8.26—27).

This spiritual experience and practice seems to have ceased after the second century. Augustine explained it away in terms of its role in evangelizing unbelievers. The faith had been proclaimed to the very ends of the known world. Speaking with tongues was no longer necessary. And the great Church Father S. John Chrysostom made no pretence at understanding this thing called speaking in tongues. He simply noted that glossolalia ' used to occur but now no longer does '. At any rate the experience and practice of early Christianity went into oblivion without any official rejection or condemnation by church authority.

And then it began to happen all over again. The time was the beginning of this century. This time speaking in tongues was associated with a spiritual experience called ' baptism in the Holy Spirit '. This experience amounted to a second conversion to the Christian way of life. It was a call to live the Christian life at a deeper level, indeed to the fullest possible extent in and by the power of the Holy Spirit. While it had its origin in the fundamentalism of the American Churches it rapidly spread around the world and took firm hold in certain parts of what we call ' the third world '. But the phenomenon does not end here. During the decade of the nineteen-sixties it appeared among the sophisticated, urbane Christians of the western world who were members of Episcopalian, Baptist, Presbyterian, Roman Catholic Churches as well as ever growing representation from other denominations such as Lutherans and Methodists. It is now estimated that forty denominations are involved. Often the phenomenon is called the ' charismatic movement ' to signify that people who have had the ' baptism in or of the Spirit ' are interested in more than speaking with tongues. They are interested in all the gifts of the Holy Spirit for the renewal of the life and mission of the church in our time.

They also want to point out that the pentecostal experience far from dividing the Christian community is designed to build community, to restore a sense of community to the institutional church. Many Pentecostals of the classical variety would distinguish speaking in tongues from the gift of tongues to indicate that the second conversion spoken of before has taken place within the person and that the person now prays in the Spirit, while the gift of tongues contains a message for the upbuilding of the Christian community and demands an interpretation. I Corinthians would tend to support such a distinction.

But, to return to the pentecostal phenomenon, in order to offer a more satisfactory explanation it is important to note that we have to take into account two points of catholic theology. The first is that grace and nature are related, in the sense that grace presupposes, builds upon, and brings nature to fulfillment. The second is that the Church is the Beloved Community. Let us look at both points in order to understand the pentecostal phenomenon.

Very often people react to the pentecostal phenomenon because they associate it with excessive emotion. It never occurs to them that the Holy Spirit often liberates us by breaking through our inhibitions and drawing us out of ourselves. The same people will pay a psychologist to draw their feelings out of them. To say this is neither to negate modern psychology nor make it a substitute for grace. Like dreams and visions, speaking in tongues and prophecy arise within us and take possession of consciousness. Carl Jung has called this the collective unconscious or objective psyche. Its immediate source is other than mere physical stimulation. We might say that it brings us into the realm of the spirit. It is a breakthrough of spiritual reality into everyday life. As Morton Kelsey has said, 'quite a different point of view about the whole charismatic life of the Church may be indicated for modern men once it is believed that God can break directly into the human psyche'. Our all too common assumption is that God can have contact with men only through sense experience and reason. Such a phenomenon as tongue-speaking might well be a new cry of protest, as Kelsey describes it, against the excessive materialism and rationalism of our times, or an effort of the Spirit to move us toward our spiritual centre where God is closer to us than we are to ourselves.

When we talk this way we are not turning a blind eye to facts. The pentecostal movement too often lays itself open to charges of divisiveness, spiritual infantilism, emotionalism, even fanaticism. It

can even use freedom as a cloak for malice. It too frequently reacts to what it considers the inferior spiritual condition of the institutional church, with its pastoral lack of understanding for the deep things of God. But to say all this, without making it a matter of percentages, in no way invalidates the authenticity of what is happening throughout the Christian world. The fruit of the Spirit is too much in evidence (Gal. 5.22). The experience cuts right across denominational, racial, cultural, economic, educational lines taking its variety from these natural differences while it takes its identity from our oneness in Christ. Nor is the experience to be denied as genuinely Christian simply because certain phenomena such as tongue-speaking and prophecy can be found in non-Christian religions. The phenomena, including faith healing, must be judged in the authenticity of the Christian context in which it appears. This means that they must be examined subject to the classical norms for the discernment of spirits, proper pastoral direction, proper attitudes toward the common life of the whole church, an open mind to understanding the sacramental nature of the church. To say this is to say that the gifts of the Spirit which are given in the pentecostal experience ought to be related to the gifts of the Spirit which were listed as wisdom, knowledge, counsel, fortitude, prudence, piety, fear of the Lord. Moreover, pentecostal phenomena must be judged according to the sense of the church's mission which informs the one who claims such gifts.

But the coin has two sides. We must look for right attitudes among those who sit in judgement, *ex officio* or otherwise, on the charismatic movement. There has to be an openness to the relationship of nature and grace. If there seems to be some correlation between articulation in speech and the gift of speaking in tongues, one might almost say a natural talent for such speaking, this does not rule out the phenomenon as spurious or purely natural. Besides there are too many instances where no such correlation is to be found. People afflicted with a stammer do speak in tongues quite fluently. But this is only to acknowledge what has been said earlier. God can break into human life.

However, it is our understanding and response to the church *as the Beloved Community* that will do most to assure us of a right attitude toward the pentecostal movement. By the Beloved Community I mean the church which is a special locus of grace and the Holy Spirit. In Romans S. Paul noted the gifts Israel had received from God as the object of his predilection, viz. sonship, glory, covenants, law and

worship, the promises (Rom. 9.4—6). He quotes Hósea : ‘ Those who were not my people I will call my people, and her who was not beloved I will call “ my beloved ” ’ (v. 25). And in the following chapter Paul shows how in the depth of his wisdom, his riches, and his knowledge, God has maintained the covenant with Israel.

The New Covenant extends and fulfills the Beloved Community God brought into existence in Israel. We call this the church. Both in chapter one and chapter two of the *Constitution on the Church* of Vatican II cognizance of the relationship of continuity between the new and old covenants in terms of a Beloved Community is reflected : ‘ She (the Church) was prepared for in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant. Established in the present era of time, the Church was made manifest by the outpouring of the Spirit ’ (ch. 1, n. 2). The entire second chapter develops this theme under the title *The People of God*. The church is never simply a political body. It is always about people whom God loves in a special way because he loves his world and takes it seriously. Whatever he does in the church is for the life of the world.

It is to the Beloved Community that God gives special gifts. Often these gifts tend to be more functional in so far as they seem to be given to maintain the life of the institution. These are offices of authority. There are sacraments to celebrate the life of the community in worship. The scriptures themselves are the gift of God for the life of the church. But the Spirit of the living God is *the* gift to the Beloved Community. The Holy Spirit is the Lord and Giver of Life. He is the very soul of the Beloved Community and reaches every part of it, every member. Often this is manifested in extraordinary ways. As Father Edward O’Connor has written :

There is no question but that God’s greatest works are often the least spectacular by human standards, and that a craving for signs and wonders can be a pernicious disorder. Nevertheless, it remains true that miraculous and marvelous interventions of God are a part of the Christian economy. He sometimes acts ‘ with a mighty hand and an outstretched arm ’ to obtain credit for Himself among men that are impressed by great feats as by nothing else, and to manifest that He, the author of nature, remains sovereign Lord over it.¹

¹ ‘ The New Theology of Charisms in the Church ’, *The American Ecclesiastical Review* clxi, 1969, pp. 145—159.

It is necessary to add that while there is a present tendency to insist that charisms need not be miraculous or extraordinary, this, as Father O'Connor notes, sometimes appears 'to be motivated chiefly by a reluctance to acknowledge that miraculous and extraordinary workings of the Spirit of God occur'.

If we take the charismatic nature of the church seriously we ought to expect the sensational along with the unsensational. Both descriptions of the gifts of God to his Beloved Community are part of his generosity and love. All the gifts of the Spirit contribute to the organic life and mission of the church. In a very particular way this is Paul's vision of the church. To the Corinthians who argued unlovingly about the gifts God had given to the community, Paul spoke about the Body of Christ and the Unity of the Spirit in all the diversity of the members with their particular charisms. But above all he pointed out that the highest gift is God's love toward the community, made real in an unbelieving world by the love of the brethren for one another. Josiah Royce once said of Paul that 'the perfect union of this inspired passion for the community, with this tender fondness for individuals, is at once the secret of the Apostle's power as a missionary and the heart of his new doctrine'. In an age of renewal in the Church, perhaps a very new age of the world, Christians ought to expect all sorts of new and wonderful things to happen. Without this faith in the promise of the Spirit, without the vision of Paul for the Church at Corinth, it is difficult to see how the Church can be renewed or how it can offer any prophetic witness whereby God's will can be discovered in what is happening. We shall need much more than our human talent for adaptation, more than our native genius for organization, even more than our fidelity to the will of God expressed in traditional church life. For we are proceeding in a new direction with neither map, nor outline, nor program. We are reduced to such a state of faith that we must leave ourselves completely open to be led by the Spirit and expect to experience anew his presence in our midst.

FRANCISCAN FRIARS OF THE ATONEMENT,
WESTMINSTER.

EMMANUEL SULLIVAN S.A.

The Worst Sin

The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them ; that's the essence of inhumanity.

SHAW, *The Devil's Disciple*.

To Another Gifts of Healing by the One Spirit¹



IT is doubtful whether any other age has been as neurotically concerned for its health as this one. The consumption of pills is phenomenal ; the sale of special preparations ranging from natural foods at the local Health Food Store to the latest slimming biscuit on the special display stand at Boots, keeps big business very happy. But not only physical health provides scope for investment. There is equal anxiety for mental health ; anxiety which prevents its achievement. We are all searching for something called an integrated personality, and dash off to sessions in Group Dynamics, encounter groups, growth groups, and every conceivable form of therapy in our efforts to find it.

Where, in this pattern can we fit the Gospel, the good news of wholeness and healing in Christ ? And in particular what are we to think of those who claim to have some special gift of healing by the Spirit ? Jesus makes it clear that the neurotic concern of this age is bound to lead to success in the gaining of self, but at the cost of the Kingdom of Heaven,² but he is no less concerned to make it clear that our heavenly Father wills us to be whole.³

The Biblical Background

Jesus speaks from the Hebrew conception of the unity of man. There is no distinction between physical, mental or moral sickness. The Messiah therefore brings forgiveness.⁴ Restoration to wholeness depends on (a) the work of Christ and (b) faith.⁵ In the Mystical Body of Christ, the church, this is the work of the Holy Spirit, who distributes the gifts⁶ to individuals appointed by God⁷ and not to everyone,⁸ because the gifts are to be used by individuals for the equipment of the saints, for the building up of the Body of Christ.⁹ S. Paul gives healers the fifth place in the list of appointments of those who are to be of service to the church as a whole. There is a Zulu proverb

¹ I Cor. 12.9.

² Luke 9.23—25 ; 12.22—30.

³ Luke 4.40 ; 6.17 ; 11.13, etc.

⁴ John 20.19—23.

⁵ Luke 8.46—48.

⁶ I Cor. 12.4,11.

⁷ I Cor. 12.28.

⁸ I Cor. 12.30.

⁹ Eph. 4.7,12.

‘ If there is a thorn in the foot the whole body must stoop to pull it out ’. An African of Cape Province would not say ‘ My brother is sick ’, but ‘ We are sick in my brother ’.¹⁰ This echoes Paul’s teaching in I Cor. 12.26. But the Gifts of the Spirit cannot be separated from the Fruit of the Spirit.¹¹ This is the ‘ end product ’ and Paul gives here a pen picture of wholeness and that integrated personality for which we seek, and which achieves such perfect harmony because it has love for its dynamic.¹²

The Gift of Healing

From this preliminary discussion it is apparent that any singularity should be treated with extreme caution. There are many faith healers who would claim the power of Jesus but are not of the Body. It is true that the Spirit cannot be bound and that the church has far too often in the past refused to recognise such a gift thus making the ‘ private ’ exercise of it inevitable. But the danger still remains that exercised outside the Body the gift is apt to become a source of self-exaltation and eventually harmful. There is sufficient evidence to indicate that what begins as a gift in the spiritual dimension slips almost unnoticed into the psychic plane and there becomes open to pride and lust for power. It is but a short step from there to the entrance of occult influence and spiritism. The test is always ‘ by their fruits you shall know them ’. Experience shows that frequently a cure of some physical complaint is given but that at a later date there is serious psychic disturbance—a sure sign that the healing was achieved either by human psychic power or by evil. ‘ I have known folk go to healers to receive what seems to be almost immediate healing of some infirmity or other. The self-styled healer has told them, or given the impression, that spirits on the other side are benevolently working through them for the good of mankind. But after a little while the healing has gone and they are worse off than before. They have the added burden of spiritual and mental distress. They are sometimes in a frightful mess. I sometimes think the devil would only too gladly cure a man’s bad leg so long as he could get his soul in exchange ’.¹³ My own pastoral experience has been with those who have been to such healers, and who have claimed to be specifically Christian but not connected with any church. The cure has been effected and there has been no relapse,

¹⁰ Quoted by Jim Wilson in *Go Preach the Kingdom, Heal the Sick* (James Clarke).

¹¹ Gal. 5.22.

¹² Col. 3.14.

¹³ George Bennett, *Spiritual, Psychic and Radiesthetic Healing* (pamphlet).

but emotional instability at a later date has been most marked. This suggests that some sort of human psychic transfer has taken place and the healer has used his own psychic power rather than the power of Christ.

There is nothing new in all this. We live in an age which, over-reacting to scientific materialism, is keenly interested in mystical phenomena both Christian and occult. Such an age inevitably finds what it is looking for. The sixteenth century was a similar age and S. John of the Cross dealt with it all at great length in *The Ascent of Mount Carmel*. Dealing with supernatural knowledge, his description of visions, revelations, locutions, and spiritual impressions could well be of a great deal of modern spirituality both Christian and non-Christian, including some of the more questionable pentecostal manifestations. Whether this knowledge comes through exterior or interior senses it is so exciting that the soul considers it of great importance and abandons the sure guidance of faith, thinking the new experience is a means to union with God.¹⁴ But this is not so. It is not the will of God that men should seek for this kind of knowledge by supernatural ways. To do so implies a defect in God, as if he had not given us enough when he gave us his Son.¹⁵ For this reason we are not to be perplexed about such manifestations, nor are we to feed upon them; they are not to be laid hold of.¹⁶ On the contrary we must never rely on them, nor encourage them, rather we must fly from them without examining whether they be good or evil.¹⁷ There is no need to do more. If they are from God they will achieve their purpose at the moment of presentation without reflection or further co-operation from us, just as fire will burn naked flesh.¹⁸

This apparently negative approach to any sort of spiritual gift does not deny the reality of the Gifts of the Spirit. I am simply agreeing with S. John of the Cross in his perceptive psychology that the human soul is capable of superb self-deception. 'I am terrified by what passes among us these days. Anyone, who has barely begun to meditate, if he becomes conscious of these locutions during his self-recollection, pronounces them forthwith to be the work of God, and considering them to be so, says, God has spoken to me, or, I have had an answer

¹⁴ *Ascent* Book II, xi.3.

¹⁵ *Ascent* Book II, xxii.2.

¹⁶ *Ascent* Book II, xvi.6.

¹⁷ *Ascent* Book II, xi.2.

¹⁸ *Ascent* Book II, xi.4.

from God. But it is not true : such a one has been only speaking to himself'.¹⁹ The positive approach is that we have received not the spirit of the world but the Spirit which is from God, that we might understand the gifts bestowed on us by God.²⁰

The Charismatic Gift of Healing

Having cleared away the lumber we may now look at the charismatic gift of healing. (a) It depends on the Holy Spirit alone. It is his work, and demands both spiritual discipline and progressive death to self. Agnes Sanford bears witness to the weariness and exhaustion which the exercise of the healing gift brought until she received the Baptism of the Spirit. It is, she says, the difference between the Holy Spirit *with* me, and the Holy Spirit *in* me.²¹

(b) It is to do with the will, not emotion. S. John of the Cross in his psychological analysis shows that emotions, feelings, and imagination are unreliable guides. When Jesus met the blind man he made him verbalise his will, 'What do you want me to do for you?'.²² The same point is made by a modern writer, Mother Maria : 'In Baptism we died with Christ and we rose with him. The rising is taken literally and means nothing less than that we share in the resurrection life already on earth. The resurrection *restores body and soul*. The Hebrew conception of man as one whole prevails strongly in the Eastern Church. The new life of grace transforms both soul and body, bringing man back to his initial oneness and simplicity, as he came forth from the hands of God. The Jesus Prayer has always been understood to lead to a vision of the beauty of God . . . the soul sees in it something far beyond any solution which we could find to our problems ; and *seizes on it with creative strength, and in this singleness of aim our will finds its full health* for now it is no longer scattered and torn in different directions of its own choice'. The same writer gives us a salutary reminder that contrary to popular modern belief which exalts man's psyche and the study of it into the supreme science of man, it is, in point of fact, largely sub-human and something we share to a large extent with our pet animals ! In the process of spiritual growth 'there may still be ups and downs and lamentations in the middle sphere, that psychological sphere, *which is always behind and*

¹⁹ *Ascent* Book II, xxix.4.

²⁰ I Cor. 3.12,13.

²¹ Agnes Sanford, *Healing Gifts of the Spirit* (Arthur James).

²² Luke 18.40.

somewhat below the grasp of the spirit, but what matters is that the will is at peace, resting in the will of God, able to endure with patience and I would say, with humour, the weakness of the flesh and surface storms'. In the regeneration (healing) of this psychological sphere there is need for ascetic discipline to bring it into captivity to Christ. Such captivity brings the freedom we desire to be whole—freedom from fear which is always linked with this middle sphere and in which we are never quite safe within ourselves. The integration of heart and will brings light. 'If you meet a cow in the mist it can be a terrifying experience, but a cow in the sunshine is only a cow'.²³

(c) The greatest gift is love, which binds everything together in perfect harmony²⁴ i.e. gives wholeness and healing. Once again it is the conformity of the human will with the will of God. The three theological virtues empty all the powers of the soul. Faith makes the understanding empty and blind. Hope takes everything away from the memory. Love detaches the will from every pleasure and affection which are not of God.²⁵ Of these, love is the greatest gift which never ends,²⁶ because it signifies the fullness of health, wholeness, integrated personality, which is God's will for each one of us in Christ Jesus. Can we analyse this gift even further? If human love is the reflection of Divine Love, then Erich Fromm's analysis is revealing. Beyond the element of giving, love always implies the four basic elements of (i) care, because love without care would be insincere; (ii) responsibility, in the sense of response to the needs of others whether expressed or unexpressed; (iii) respect, to prevent our response degenerating into domination of the other; (iv) knowledge, because you cannot respect anyone you do not know.²⁷ S. John of the Cross finds confirmation here too: 'the ability to love depends on the capacity to grow, to develop a productive orientation in our relationship towards the world and ourselves'. This in turn requires one quality as a necessary condition: faith. As a non-Christian, Fromm would define faith as a character-trait pervading the whole personality—a quality of firmness and conviction. S. John of the Cross would see this analysis in the light of God's taking into union with himself the soul stripped of self-will.

²³ Mother Maria, *The Jesus Prayer (Library of Orthodox Thinking)*—italics mine.

²⁴ I Cor. 13; Col. 3.14.

²⁵ *Ascent* Book II, vi.2.

²⁶ I. Cor. 13.13,8.

²⁷ Erich Fromm, *The Art of Loving* (Unwin Books).

Need for Discernment of Spirits

In the present widespread revival of interest in mystical phenomena and the manifestation of spiritual gifts, including the gift of healing, my Pentecostal friends admit that there tends to be over-emphasis on the manifestations at the expense of discernment. That the Holy Spirit is bursting through the restrictive confines of the established churches cannot be denied. All the greater the need for those with the ability to distinguish between spirits,²⁸ so that neither the person with the gift, nor those to whom he ministers, are misled. It is all too easy to mistake the use of perfectly normal and natural human psychic power for a gift of the Spirit. It is even easier for the novice, in the fervour following spiritual experience, to open the door to occult influence. S. John of the Cross, *The Ascent of Mount Carmel*, Book II, should be required reading! Having then discerned, preferably with the help of a spiritual friend and guide (we are no judges of ourselves), that the gift of healing truly is of God and that there is nothing of self in it, then indeed 'not unto us O Lord, not unto us, but unto thy name give the praise; because of thy loving kindness . . .'.²⁹

THE GUILD OF HEALTH.

ALAN HARRISON.

They Will Speak in New Tongues

'IN 1968, while completing my graduate studies in philosophy at Fordham University', writes Father Donald Gelpi, S.J., 'I was residing at Murray-Weigel Hall, a residence for Jesuits studying at the University.

One spring morning Father Jim Powers, S.J., of the New England Province, and I happened to be finishing breakfast together. He had been absent for a few days, and I asked him where he had been. He said he had attended a national conference of Catholic Pentecostals. I had read of the movement but had had no personal experience of it. I was curious to discover that Jim was involved in it, because he seemed to me to be the most stable of men. I was cautiously sympathetic to the movement, but I had tended to associate it with more emotional

²⁸ I Cor. 12.10.²⁹ Psalm 115.1.

types than Jim. I asked him to tell me more about his experiences with Catholic Pentecostalism, and he did. While he talked I felt deeply moved. After breakfast I felt almost physically drawn to the chapel where I sat down to pray. Following Jim's description of his own reception of the gift of tongues, I began to say quietly to myself, 'La, la, la, la'. To my immense consternation, there ensued a rapid movement of tongue and lips accompanied by a tremendous feeling of inner devotion. I can look back on that experience as a turning point in my own spiritual development'.¹

An experience such as this has come to many tens of thousands of Christians across the world in the last few years. It came to me ten years ago, after I had said Morning Prayer privately one weekday in the church where I was vicar. (The difference between my initiation into the charism and Father Gelpi's was that I began by saying, 'Abba . . . , Abba . . . , Abba . . . ', quietly to myself).

Speaking in tongues, or glossolalia, is a feature of what is called 'the charismatic movement' and it is a feature which is the most difficult to talk about or to write about. The discussion can be so divisive. The charism is usually treasured by those who have entered into it because, as Father Gelpi tells us, it is often associated with an awareness of God's presence and power in their lives. On the other hand, those who have not entered into it are frequently amused, perplexed or even alarmed. Warnings about 'emotionalism' and 'irrationality' abound. The New English Bible's translation of *gene glosson* (I Corinthians 12.10, 'kinds of tongues') as 'the gift of ecstatic utterance of different kinds' does not help: it suggests an abandonment to one's feelings which is not at all what we do when we pray in tongues.

The charism has to be set within the context of what God is doing in his Church today. This number of THE FRANCISCAN will indicate that the charismatic movement in the established Churches—including the Roman Catholic Church—is something which cannot be ignored. No Anglican, Free Churchman or Roman Catholic can avoid recognizing that among his brethren there are those whose lives are being changed. When questioned about what is happening to them, they will probably say that they are realizing what John the Baptist

¹ Donald L. Gelpi, S.J., *Pentecostalism: A Theological Viewpoint* (Paulist Press, New York, 1971) p. 1.

meant when he told the people, 'I have baptized you with water ; but he will baptize you with the Holy Spirit ' (Mark 1.8).

After receiving the gift of tongues many begin to experience other manifestations of the Holy Spirit through themselves and through those around them—the interpretation of tongues, prophecy, healings, and other charisms—but only, of course, as they respond in obedience to the work to which God is calling them for the building up of his Church.

' The chief point which needs to be recognized ' writes Father Edward O'Connor, ' is that it is a gift of prayer '.² And it is as prayer becomes more effective—enabling us to share more fully in the love and will of God and to be more faithful instruments of that love and will among others—that our lives are changed. When we receive the gift of tongues, we receive a means by which God can use us. That is the connection between glossolalia and changed lives.

Now I am not saying that glossolists necessarily pray any better than non-glossolists. All I am saying is that the gift of tongues has, I believe, helped me to embark with greater hope and joy on what is (for me) the difficult task of praying than I could have done if I had not received it. There are some who slip as easily into devotions as a duck slips into water. I am not one of those : that is why I cherish speaking in tongues when I pray.

Let me give you a few examples of how it assists me. The other day I was called on at a clergy conference to speak for about half an hour at less than a minute's notice. It was totally unexpected and, if I had known beforehand, I would probably have spent some hours preparing for it, especially as the topic was not one that I would normally want to discuss without some careful thought. As the chairman was saying a few words of introduction, I prayed in tongues under my breath and I quickly sensed the indwelling presence of God. When I got to my feet, I began to speak hardly knowing what words to say, but almost immediately thoughts, passages of scripture, and novel ways of explaining what I meant, came flooding into my mind, and the half hour sped by.

Again, I am not saying that this would not have happened if I had used, say, an ' arrow prayer '—' Lord, please give me the right ideas

² Edward D. O'Connor, C.S.C., *The Pentecostal Movement in the Catholic Church* (Ave Maria Press, Notre Dame, Indiana, 1971) p. 125.

and the right words. Amen'. God is not limited by our limitations ! But in this particular instance it didn't happen that way. The prayer in tongues enabled me to surrender myself to the Lord just before I got to my feet, and from that moment he seemed to use me—judging by what some of the audience said to me afterwards.

I sometimes use the gift of tongues silently when I am in the congregation of a church, waiting for a service to begin. When I pray in tongues I find I am not so easily distracted by other people moving and talking around me as I am when I pray in English. Often prayer before a service in this way will make me more receptive to the act of worship and enable me to participate more fully.

Or, if I have been asked to pray for someone and I am not sure what I ought to say, I picture that person's face in my mind's eye and pray in tongues, asking the Lord to accept for him (or her) whatever intercession I can offer.

But the most valuable use of the gift of tongues is in acts of praise and thanksgiving. I fancy that many must find this sort of prayer difficult because it is not easy to offer praise and thanksgiving spontaneously for any length of time. Inevitably we tend to fall back on the *Te Deum* or Psalm 150. But as I pray in tongues, I can feel any tensions or depressions I may have fall away, and I am very conscious of God's presence as I glorify him in my unknown language. I don't need to think of suitable words : they are given to me in the charism.

These, then, are ways in which I use glossolalia privately. But speaking in tongues is also used in public, especially during informal prayer meetings or eucharists in homes or in churches where it is known that the charism will not be disturbing to anyone present. When someone speaks in a tongue, the order which Paul laid down in I Cor. 14.27—28 is followed : ' If any speak in a tongue, let there be only two or at the most three, and each in turn ; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God '.

The gift of interpretation is given by God when an individual in the group responds, in a language which is understood by everyone, to the movement of the Holy Spirit manifested through the one speaking in an unknown tongue. The purpose of interpretations, Paul said, is ' that the Church may be edified ' (I Cor. 14.5). It is a form of prophecy : the Holy Spirit uses a person to speak directly to the group,

or to someone in the group or to offer a prayer of praise to God. I personally have been helped and encouraged greatly by some of the interpretations I have heard, and the prayers that are inspired in this way are sometimes of outstanding beauty and depth of meaning.

Another way in which the gift of tongues is used in public prayer is in what is called 'singing in the Spirit'. Someone in the group begins to sing using their tongue and allowing the tune to come spontaneously; others take it up in their own tongues, until a hymn of praise wells up in a glorious symphony of sound, blending together, softer, louder, until it dies away as mysteriously as it came, leaving an unforgettable atmosphere of devotion. Before I received the gift of tongues I had only experienced such devotion at rare moments in my life—such as during a memorable night's vigil before the altar of repose one Maundy Thursday in the church of the Community of the Resurrection, Mirfield. Singing in the Spirit is a wonderful accompaniment to the *Sanctus* in the eucharist.

The gift of tongues is occasionally used by God to surmount the barriers created by different languages, as on the Day of Pentecost, when the men in Jerusalem were amazed because they heard the Spirit-filled apostles 'telling in our own tongues the mighty works of God' (Acts 2.11). An Indian evangelist, Pastor S. D. Barnabas of Mysore, told me the other day how he had been booked to speak at a rally in India to people whose language he had never learnt. On the first two days he spoke through an interpreter, but on the third day the interpreter was ill and did not let him know until he was on the platform at the beginning of his address. Looking at the sea of faces around him, Pastor Barnabas offered a brief prayer and began to speak using his tongue. The audience listened in silence for over an hour. Afterwards, one of the organisers asked him why he had needed an interpreter on the previous two days. They had understood what Pastor Barnabas had said!

People sometimes ask, 'How do you know it's a language? Isn't it more likely to be gibberish—perhaps coming from your subconscious?'. Books have been written about this problem, so I am not likely to settle the argument in a paragraph! When you hear someone speaking in a tongue, or when you begin to speak in a tongue, you must decide for yourself. Does the one who speaks in a tongue manifest the love of God in his or her life? 'The tree is known by its fruits' (Matt. 12.33). Gibberish never brought anyone nearer to God.

People also ask, 'How can I speak in tongues?'. I believe this is the wrong question. The right question is, 'How can I receive the Holy Spirit more fully into my life so that I can love the Lord and serve him in others more effectively?'. We should seek God first; the charisms come later. Simon Magus' error was that he sought the power of the Holy Spirit without first committing himself wholly to Jesus Christ (Acts 8.18—19).

When we have asked the question for the right motive, the answer is fairly straightforward. First, we make an act of repentance—either privately to God, or by making our confession to a priest. It is very important, when we do, that we should renounce utterly any connection we may have had with the occult, spiritualism, or practices of a related kind. (In fact, anyone who has been involved in these things should seek the ministry of a priest or a layman who is experienced in counselling on matters of the Holy Spirit).

Next, we ask Jesus Christ to fill us with the Holy Spirit. We may do this quietly on our own, but often it helps if we do it in the presence of others praying with us. Our petition is then supported by our fellow-members in the Church: 'Where two or three are gathered in my name, there am I in the midst of them', said our Lord (Matt. 18.20).

Then, as we offer ourselves anew to God at the end of the prayer, we may well experience an inexplicable but clear assurance that the Lord has come to us in love and power. We may want to say, 'Thank you, Jesus!'. We may want to laugh, or cry, or shout out, 'Alleluia!'. And we may wish to praise God so fervently that the English language seems inadequate: at such a moment the gift of speaking in tongues is frequently given.

'The tongue is a little member and boasts of great things' (James 3.5). Through it, we give God more of ourselves. Father Simon Tugwell, O.P., puts it this way, 'In speaking with tongues, we surrender one little limb to God's control. Ideally, this should help us more and more to make ourselves over to him, gradually dispossessing ourselves of ourselves, until finally he is our all in all, the centre of our motivation, the source and goal of all that we are and do'.³

THE BARNABAS FELLOWSHIP,
WINTERBORNE WHITECHURCH.

JOHN GUNSTONE.

³ Simon Tugwell, O.P., *Did You Receive the Spirit?* (Darton, Longman and Todd, London, 1972) p. 70.

Liberation into Goodness



JESUS had the art of speaking in extremely memorable images. One of these, which no one who has read the Gospels can forget, is the new wine in the old wine-skins : ‘ No one puts new wine into old wine-skins ; if he does, the wine will burst the skins, and then wine and

skins are both lost. Fresh skins for new wine !’. This is not just an observation on life in general. It is a comment on the ministry of Jesus himself. According to Mark 2.18—22 (from which the above quotation is taken) Jesus was accused of failing to observe a certain Jewish fast. It was implied by his critics that he was less devout than the Pharisees and the followers of John the Baptist. And so it would seem from their point of view. Jesus’ reply is aimed at showing that a revaluation of the situation is required. His refusal to fast is not just a case of sitting light to the rules. It is because the rules are crippling, and what he has to teach is too big to be contained in them. Something new and liberating has come with the arrival of Jesus.

The object of this article is to try to see more clearly what this ‘something new’ is. But first there is a possible misunderstanding to clear up. The issue is not simply a matter of breaking out of rules. It is highly probable that Jesus’ saying about the wine-skins was originally independent of the argument on fasting. The real reason why Jesus did not fast is that he took the side of the common people against the rigorous attitude of the Pharisees and other similar groups. The Pharisees were for the most part sincere men, who had a genuine concern to promote true devotion and high ethical standards among the people. The popular notion that they were hypocrites comes from the one-sided presentation in the Gospels, and needs to be balanced by the abundant evidence on the other side in rabbinic sources. But spiritual guidance which consists in a mass of rules and regulations cannot hope to win universal allegiance. Those who accept the rules will tend to regard themselves as the only truly devout people. Those who, for good reason, feel that they cannot accept them will tend to be regarded as careless and indifferent. In practice the latter group will include the poor, those who find life a struggle, who have neither the time nor the heart to perform all the obligations which are expected of the devout. Jesus takes the side of the poor because he understands and sympathizes with their position. It was inevitable that his stance should bring him into conflict with the Pharisees sooner or later. So

the fasting issue is one aspect of his determination to avoid an exclusive attitude. The 'something new' which he brings is to be available to all, and not just for those who keep all the rules. In fact it is not something that can be contained in a rules-dominated approach to religion at all.

When we turn to S. John's Gospel, we find that the theme of the new wine appears without any connection with this important, but secondary, issue of the place of rules in religion. We have here no mention of the burst wine-skins. But the symbolism of the new wine is the central feature of the well known story of the marriage at Cana in John 2. Jesus changes water into wine, to save the situation when the wine provided for the wedding reception has run out. We may, then, feel that the whole point of the story is Jesus' display of miraculous power, marking him out from the outset of the Gospel narrative as a specially holy man. Alternatively, we may wish to put the emphasis on Jesus' humanity and compassion, his response to his mother's request, and his concern for the happiness of the wedding party, though we may well doubt whether these circumstances really justify such a remarkable display of power. But although these may be secondary motives of the story, it is quite plain that the real point lies elsewhere. The punch-line is the comment of the steward, who does not even know that a miracle has happened: 'Everyone serves the best wine first, and waits until the guests have drunk freely before serving the poorer sort; but you have kept the best wine till now'. If we take this saying in conjunction with that of the new wine in the old wine-skins, it becomes clear that the miracle is to be regarded as a symbolic act, an assertion of the superior quality of the 'something new' that comes with Jesus. It is too vital to be contained in the old skins. It is better than anything that has been known before.

It is significant that John places this story right at the beginning of his account of the ministry of Jesus. All that has happened so far is that Jesus has gathered around him a small group of disciples. The teaching and healing ministry of Jesus is still to be described. John puts in the story of Cana at this point to provide an orientation for what will follow. It is a pointer to what we must look for in all the rest.

So now we turn to our main question and ask: What is this new thing which is so full of vitality and energy that the old skins cannot contain it? Many of us feel in a muddle about this. We know that,

as Christians, we ought to be full of spiritual life and energy. But we aren't. We content ourselves with fidelity to a more or less formal and conventional churchgoing, and hope that that will do. Some of us are very English, and have an innate suspicion of anything that smacks of enthusiasm. We try to shelve the issue, though from time to time it niggles at our consciences.

In fact the matter is not one which we can quietly pass by, because it has come in recent years into the centre of religious awareness. Both within and without the church there is a search for authenticity in religion and freedom for uninhibited expression of feeling. The most notable example of this within Christendom is the Pentecostal movement, which is not just a matter of the Pentecostalist churches as such, but has appeared in the Roman Catholic Church in many parts of the world, and has even invaded the staid old Church of England. Some of us may feel disturbed, even offended, by the claims that are made to have the gifts of the Spirit, especially the rather controversial gift of speaking with tongues. But we cannot write them off, because they clearly attest the vitality which comes from liberation of spirit, and they are authenticated by the qualities of love and generosity which are the true signs that the Holy Spirit is at work. It may, however, be quite proper to question whether the phenomena of Pentecostalism can rightly be regarded as the 'something new' which comes with Jesus, or whether they are merely *one* among a variety of valid expressions of this new thing. This is important, because the success of the Pentecostal movement can lead very easily into the kind of exclusivism which Jesus had to combat with the Pharisees. It is essential to avoid any suggestion that those who do not find themselves temperamentally suited to Pentecostalism are second-class Christians, or not true Christians at all. The followers of the movement, in fact, are very much aware of this, and do their best to avoid it. However, this does not prevent those outside the movement from feeling troubled and unhappy about it. This is partly because they can feel the force of the Pentecostal claims at the same time as not feeling able to go along with the movement, and yet have nothing better to offer themselves.

To get our perspectives right, it may be helpful to recall that the gifts of the Spirit which are valued by the Pentecostal movement depend on indications in S. Paul's correspondence with the Corinthians, and also in the Acts of the Apostles. They have, then, a respectable

warrant in what we know about the experience of the church in the early days. But what is more fundamental, and indeed the first essential, is to go behind this to the teaching of Jesus himself, to see what he makes out the 'new wine' to be himself. It may then be possible to see how he brings something of explosive, liberating power and vitality, which may indeed be manifested in phenomena of the Pentecostal type, but which need not necessarily be so. Making all allowances for the real difficulties that stand in the way of piercing through the Gospels to the living and authentic Jesus of history, can we discover the essential points in his teaching which justify his own claim to bring new wine which bursts the old wine-skins?

Most students of the Jesus-tradition in the Gospels would agree that the teaching of Jesus revolves around two basic points. Both of these are facets of his central message about God. The first is his declaration of the love and mercy of God. We have already seen something of this in Jesus' deliberate policy of taking the part of the common people against the Pharisaic tendency to exclusivism. God is the Father of all men, who makes the rain to fall on the just and the unjust alike, whose love reaches out to the sinner like the father running out to meet the returning prodigal, whose providential care for each individual can be expressed in such memorable words as 'even the hairs of your head have all been counted' (Matt. 10.30). The important thing about this teaching is that we do not have to *earn* the goodwill of God. It is there before we begin to ask for it. Consequently we can know that we are loved by God, however unworthy we may feel ourselves to be, and whatever any other men may say. There is here the basis for a tremendous sense of confidence. It is not a false self-confidence, based on pride in our own virtues and capabilities (which may indeed be quite insufficient for such self-confidence), but a confidence that is grounded in God.

The second point may appear at first sight to contradict this. It is the theme of judgement. According to Jesus, God sees right into the heart. We are to have the single eye, a clarity about ourselves which is not obscured by self-deception. We may delude ourselves, but we cannot delude God. We cannot claim the forgiveness of God, if we are unwilling to forgive each other. God is one who 'sees what is done in secret'. The judgement is coming, and many ordeals may have to be faced. Jesus does not suggest that there is nothing to be afraid of. 'Do not fear those who kill the body, but cannot kill the

soul. Fear him rather who is able to destroy both soul and body in hell' (Matt. 10.28).

The judgement theme has been heavily overpainted in Christian history. To many people it seems irreconcilable with the theme of mercy. But we cannot do justice to the teaching of Jesus unless we can see that they belong inextricably together. The point is that it is one and the same God who both loves his children endlessly and sees into our hearts. He loves us at the same time as seeing right into us ; and he exposes our inmost selves without ever ceasing to love us.

But what is so new, so vital, so explosive about this ? We have heard it all before, many, many times. Perhaps the new wine is growing stale and flat, instead of breaking the bottles. But have we ever really taken this teaching of Jesus seriously ? The explosive thing is what happens to us when we do so. For it has the effect of allowing you to be yourself, and there is nothing more liberating than that. You can dare to be yourself, when you have the secure backing of the unfailing love of the God and Father of Jesus. But you can only be your best self, your most honest, most sincere self, because the love that supports you is utterly realistic, and never lets you get away with the slightest self-deception. This is how it comes about that you are liberated into goodness. You are free to be generous, to be unprejudiced, to be supportive in your attitudes. You can be flexible and open and responsive to others. You are no longer marred by any trace of resentment or bitterness. That chip on your shoulder has simply dropped off. You are free to expand as a human being, to grow into the likeness of Jesus himself.

Obviously it is possible to describe this happening as a psychological release. This is especially true when the happening is sudden and catastrophic, involving a sudden change of personal orientation, what may be called a conversion experience. But it can equally well be a gradual thing, a long and slow maturation of the wine of the Christian message, which impinges more and more deeply upon your outlook and behaviour as your personal self-knowledge deepens. The trouble with most of us is that we started well, but have long since ceased to grow towards maturity. But if we are growing and expanding, there will be a gentle sense of liberation, as we find ourselves more and more at peace within ourselves, at peace with one another, and with God. From time to time we may find ourselves singing inwardly with psalms and hymns and spiritual songs, which may never be precisely formulated

or find any kind of outward expression. But it is at this point that some amongst us may well find ourselves giving vent to the sense of release in the form of speaking with tongues, or something similar, such as our Pentecostal friends feel compelled to do, and as we read about in the Acts of the Apostles and in Corinthians. But the essential thing is that such expression of feeling should be genuine and spontaneous, and not forced upon us by group pressure or the need to conform to a fashion. Many of us will feel that this is not our way, and we shall be none the worse for that.

One thing which we are discovering more and more today (though it is already clear enough in the Gospels) is that this liberation of personality is not something that is done in isolation. One tends to speak in terms of the individual, but it normally takes place in a social setting. It is in the interaction of persons that the Christian character is forged, as you, in the process of liberation, act upon others, and they at the same time act upon you and draw out your potential for good. It is not without significance that one of the cast of *Godspell* has drawn attention to this creative effect of loving community. The members of the cast may not be good churchgoers or even Christian believers. But the sheer impact of being members of a team which acts out the basic teachings of Jesus in a contemporary dramatic idiom has had a profound effect. They have found themselves compelled to work out their mutual relationships as a team, and discovered something of the expansion of personality which results from it.

The 'something new' which comes with Jesus is a liberation into goodness. It is the new wine which bursts the old wine-skins. But it carries with it no guarantee that we shall escape the suffering that is everyman's lot in this life. Rather it transforms suffering. 'Honour and dishonour, praise and blame, are alike our lot', says S. Paul: 'we are the impostors who speak the truth, the unknown men whom all men know; dying we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world' (2 Cor. 6.8—10).

BARNABAS S.S.F.

Culture

Culture, the acquainting of ourselves with the best that has been known or said in the world, and thus with the history of the human spirit.

MATTHEW ARNOLD.

Living is not Easy

ONE of the hardest things of all in this world is to live within oneself, inside one's own body and mind. For many, body and mind have become a prison of discomfort and pain which has to be suffered together with the pressures and problems of reality and unreality which can reach catastrophic proportions. Discovering a meaning for life as it apparently has to be lived can be very hard, or almost impossible, especially without help from faith or sustaining beliefs at all.

With a living faith or without, one has to live in the body and mind and combat the pains, troubles and trials which are brought by the senses of feeling, hearing, sight and other bodily appetites, as well as facing the problems of uncontrolled thoughts which unbidden and unwanted flit in and out of the conscious, distracting and leading astray. With faith and a firm belief in the positive being of God there is a North point by which to try to go, even though swirling mist may obscure and create shadows and warped reflections of the true and guiding light.

The desires of the physical body to be made comfortable and warm, to be kept at ease and well fed, to have all its wishes granted, are like a great wall between the soul and the hardly discerned presence of God. Though always and for ever God is there, just there, almost if not actually touchable and a conscious presence of concrete reality, yet the sense of the presence and the picture of the Word are always being eroded and corroded by the frailty of one's own humanity. So each is so much less than perfect, so far below what ought to be and so little concerned for the feelings and hopes and aspirations of others, so selfishly unhelpful and presenting so blurred an image of God.

How welcome, so often, are the distractions of the world which have the power, for fleeting moments, to sooth a troubled mind with mirages of sweet waters, so seemingly pleasant to drink, so much easier to bear than the reality of living. The starkness and lack of purity, or even a decent quality in life, when illuminated by the light which came into the world, is an awful thing to face. There is no wonder that Satan rubs his hands and laughs when he sees souls turning away from the apparent pain of purity to the syrup of worldly consolation and the thicket of unlove.

Without the love and the power of God mediated to His people through the Lord Jesus and the Holy Spirit there could be no hope. Each would be for ever bogged down by disinclinations and introspection, instead of rising up the beams of a steady outward vision. It is God's love that gives the sense of the necessity to do what ought to be done, rather than what inclination suggests.

This, of course, is the Christmas message, the Easter message, the core of the Christian life—that God so loved the world that He gave His only Son—God is love, full, perfect, beautiful, caring love directed towards His children to help them in every difficulty and through every human predicament. All that is asked is a small turning to accept, a little willingness to be loved, so that the chasm may be bridged and the flood of redemptive love may flow.

All that is asked is so little and yet so much, so often just too much, even for those who are listening to the Word. How about those who are not listening at all? God knows—How about those who are so situated that they are prevented by man from hearing? God's love alone knows.

PETER DENDY,
Tertiary.

WITHOUT THE HOLY SPIRIT :

God is far away,
Christ stays in the past,
the Gospel is a dead letter,
the Church is simply an organisation,
authority a matter of domination,
mission a matter of propaganda,
the liturgy no more than an evocation,
Christian living a slave morality.

BUT IN THE HOLY SPIRIT :

the cosmos is resurrected and groans with
the birth-pangs of the Kingdom,
the risen Christ is there,
the Gospel is the power of life,
the Church shows forth the life of the Trinity,
authority is a liberating service,
mission is a Pentecost,
the liturgy is both memorial and anticipation,
human action is deified.

from : ' *Dialogues with the Patriarch Athenagoras* '.

Books

Northern Ireland

Peace in Ulster. By David Bleakley. Mowbrays (Paper) 50p.

It becomes increasingly difficult as news bulletin follows news bulletin to gain any understanding of the situation in Northern Ireland. It is not surprising that people become impatient and doubt that any solution is to be found. David Bleakley's book comes as a sensitive and informative contribution to this situation.

In a brief chapter Mr. Bleakley outlines the complex historical background up to the declaration of Direct Rule in March, 1972, and shows the consequent impossibility of making rash assumptions about the present situation. He goes on to describe the many people who are working across the denominational boundaries that fear and suspicion have hardened and who are slowly creating channels of communication and understanding which are

important now but which will be vital to the future of Northern Ireland.

Mr. Bleakley is not unaware of the destructive influence of violence and describes the many ways in which it is undermining the normal functioning of society.

Any simple solution is impossible and the author does not attempt to give it. Rather he points to the need for a short term and long term policy to run side by side. It might be said that the book has an optimism that is continually challenged by daily events and certainly the situation grows more rather than less complex. Nevertheless it is within the context of a determination for peace that peace becomes possible and it is this determination that Mr. Bleakley seeks to strengthen.

MYRA C.S.C.

Fruit of Seeking

The Spiritual Path. By Raynor C. Johnson. Hodder and Stoughton, £2.10.

Raynor Johnson's voice is one to which we must needs listen in this age in which synthesis has become almost as necessary as our daily bread. A Yorkshire man, a scholar of Balliol, with a First in Natural Science (Oxford) and a doctorate in science (London) who became for thirty years Master of Queen's College in the Australian University of Melbourne, cannot easily be dismissed as credulous. It is easier to accept from a distinguished physicist the judgement that psychical research and mystical experience have important evidence to give with regard to the nature of reality.

As one who greatly admires the author's great earlier book, *The*

Imprisoned Splendour, I found this briefer book at first disappointing. It seemed to me that the influence of oriental wisdom had encroached further upon his mind and had somewhat impaired its capacity for discrimination. It is true that the average christian's antipathy to the idea of re-incarnation may be three parts prejudice. One has only to read the records of the Anglican Church or the British Medical Association to realise how blind men of eminence may be with regard to any important discovery. But it is harder to accept what we are told here about the vital necessity of a 'living' Master for anyone who seeks to advance along the Spiritual Path. As I continued to read I

found it exhilarating to survey life with an author who possesses so rich a range of experience and who finds light on all sides in the teaching of Buddha, of Jacob Boehme, of Edgar Cayce, of F. H. Myers and of Alfred Whitehead, as well as in the poetry of Wordsworth and Browning and, of course, in the Bible. There is much here to startle a reader. For instance :

‘The claim of Christian orthodoxy that Jesus Christ is the only-begotten Son of God is surely untenable. All true Masters are sons of God and may be regarded as expressions of Christ, consciousness or the Word’.

It is possible to hold the uniqueness of Jesus Christ as Son of God, but also to accept the truth which the author puts forward in denying this. At other times we seem to find Raynor Johnson gently affirming the primacy of Jesus, and more frequently and clearly the incomparable

value of love. The book itself is a work of love, courageous and original.

‘I studied the discipline of science, and came to see the place and limitations of the scientific outlook. I met people with unusual faculties and saw the importance of knowing more of the powers and limitations of the mind. This led me to study parapsychology and later Jungian psychology. Comparative religions led me to the mystic and mysticism, and to a commitment of my life to walking on the Spiritual Path with its unbounded vistas’. So he writes in his preface. And in the epilogue : ‘I have offered the fruit of my own seeking, and here written of things, that my souls *knows*. Those who are ready to receive them, will also “know” of their truth’. Thank you, Raynor Johnson.

GEOFFREY CURTIS C.R.

Rhodesia

Cold Comfort Confronted. *By Guy and Molly Clutton-Brock.*
Mowbrays, 201 pp., £2.50.

An autobiographical account of an attempt by the leading members of the Cold Comfort Farm Society to account for the outlook on life which led to Guy's expulsion in 1971 by ‘the illegal rebel regime in the British Colony of Southern Rhodesia’. The offence, as one Rhodesian lawyer put it was ‘turning yes-men slaves into independent human beings’ (p. 9). ‘From slave to human seems the course of evolution ; through crucifixion and resurrection lies the path of man to heights beyond. So the seed was scattered, full of faith and hope’ (p. 9).

A potted history, well done, with lines clearly drawn without compromise (some would say without balance—but here you have to choose ; it is doubtful if there is an honourable middle way left) sets the scene for the life that

follows. Naked greed began the British adventure here, and from that all else has followed. The naked aggression on the lands of the indigenous inhabitants, bluntly set out here, is a sorry tale compounded by ineffective exercise of protest and its reserve powers by the British Government throughout the period. ‘Today, approximately half the land is allocated to the ownership of the two hundred and fifty thousand Europeans, eighty per cent of whom live in the towns’ (p. 54). The less fertile balance is left to the 5,500,000 Africans most of whom depend on the soil for their livelihood. A whole way of life alien to African culture and history has been imposed, not by love but by force and discriminatory legislation—and all based on groundless assumptions of basic white superiority

and motivated by the West's most tragic mistake, 'that self-enrichment is the primary aim of life' (p. 54). Tragically, as elsewhere, the Churches 'provided without question, as appropriate to Africa, a system of education designed for urban industrial Britain'. Good intentions there were, but such education awakened minds which were then enslaved 'to the process of colonisation'. Against all of this stood S. Faith's where 'Brotherhood succeeded paternalism; servants became friends; the New Testament took over hesitantly from the Old' (p. 60). It is a thrilling and encouraging story—and a sad one for it reveals both the joys and wonders of racial co-operation and the neurotic, irrational fears and hatreds which that so easily arouses. Throughout it all there are lessons to be learned in the values of communal living. Love is the clue—and that's what the self-regarding can never take.

The abortive Federation based on no consultation with the Africans; the post-war colonists—'ordinary people' who have achieved an affluence impossible for them elsewhere and only possible because they are white; U.D.I.—all is laid bare with insight and prophetic judgement. Here is a book which can help us to understand what lies behind the scenes. The scandal of

imprisonment without trial is the most damaging evidence against those who mouth platitudes about preserving a way of life, of protecting civilization. In Rhodesia the seeds of tragedy are being sown by recent white migrants with no roots in the country: 'beguiled by the cash and the climate, most are ignorant of the situation into which they have blundered, are blind to their limitations and convinced of their righteousness' (p. 112). All of these tensions are reflected in the tentative beginnings of Cold Comfort Farm—in the hopes it aroused and the fears it engendered. Where the members believe they had found a primitive Christianity outside of the structured Churches the rebel regime saw a 'red menace'. The account of the action against the Tangwena tribe, even if it were only half true reads like the actions of the Nazis and should bring shame to every lover of our vaunted 'British justice'. No 'kith and kin' nonsense can ever justify this evil act. The demise of Cold Comfort Farm and the deportation of Clutton-Brock demonstrated the complete failure in understanding of Rhodesia's 'government'. If this book helps British people to see the impossibility of compromise with honour it will have more than served a useful purpose.

✠ JOHN CHARLES S.S.F.

Possibilities of Love

The Second Coming. By Thom Keyes. W. H. Allen, £2.00.

There is a generation growing up around us who are aware of the barrenness of their hearts and are seeking the inner light 'that lighteth every man'. They are the new flowers on the ancient tree that bloom and go on spreading waves of light. But how can they 'see' the light when they live without the love of God: cut off from their ontological

roots, they drift in the darkness and thus remain lost in a confused, confusing world. It is a situation that many thoughtful churchmen have prayed deeply about and is one of the really pressing problems of our time, the crisis of faith. And of course answers are not easily forthcoming. But we must try, and in this connection, I think Thom

Keyes's new book, *The Second Coming*, may provide us with a few clues as to how we might keep the dialogue going between the Christian Church and modern youth. It is a book that could help bridge the gap between not only the different generations but also between those who have discovered the true light and bear witness to it and those who have not.

Thom Keyes is a young writer who read Germanic Philosophy at Oxford and has several science-fiction stories and Hollywood screen plays behind him, but his new book is his most serious work and is about Jesus's life and the events which occurred in and through Him. But what is 'different' about this story of Christ is the way in which the author retells it as a story of high adventure and mystical happenings, where the hero—Yesha—becomes almost contemporary in his way of thinking and being. He speaks and thinks in the language of our time, which can be a very powerful way of communicating the Word, and is the novelist's gift. Here is the man promised by the Baptist who has come to Galilee and addresses crowds in the countryside: 'I am here to tell you about a new heaven and a new earth. I have come to tell you about a new creation and a new age. The Kingdom of God is here, and I want to tell you that it is *yours*. I know that you are oppressed—this Kingdom of God is for the oppressed. It is for the meek and the humble who expect nothing from this life. It will be the reign of Yahweh's Light on earth

and in this land. The new age is for the hungry and the thirsty—and for those who hunger for the love of their Lord and for those who thirst after the redeeming waters of this purification . . . His Light will shine in all hearts. The Kingdom of Light is here ! It can be won if you can stop quarrelling with your neighbours and listen to the voice, the Word, the Light inside that will lead us into a great new Creation. Come forward and I will show you the Light that will heal your minds and your bodies. Come to me ! I will show you things hidden since the beginning of the world !'.

Is this not also *the* relevant message for today ? We live in a time where the majority of Western people are revelling blindly and irresponsibly in the transient sensations, half-baked pleasures and senseless poses of inflated egotism, perhaps as a consequence of having witnessed and experienced, on their own flesh and in their pulse, the horrors of twentieth-century warfare. It is for this reason that *The Second Coming* is worth reading and passing on to the children of our brave new age. You will find it an invaluable tool for introducing young people to the teachings of Christ, which is of course preliminary to awakening consciousness to the greater possibilities of a life of love and of the possibility of individual transfiguration of spirit, and all in the loving direction of a gentler humanity that we know to be the Christian one.

LONDON. MICHAEL HOLLINGSHEAD.

Request

Hilfield Friary plan to create a Conference Room and would be very grateful for several large Sofas and Chairs. If anybody has any second-hand ones will they please get in touch with Brother Jonathan.



Novicing in Tanzania